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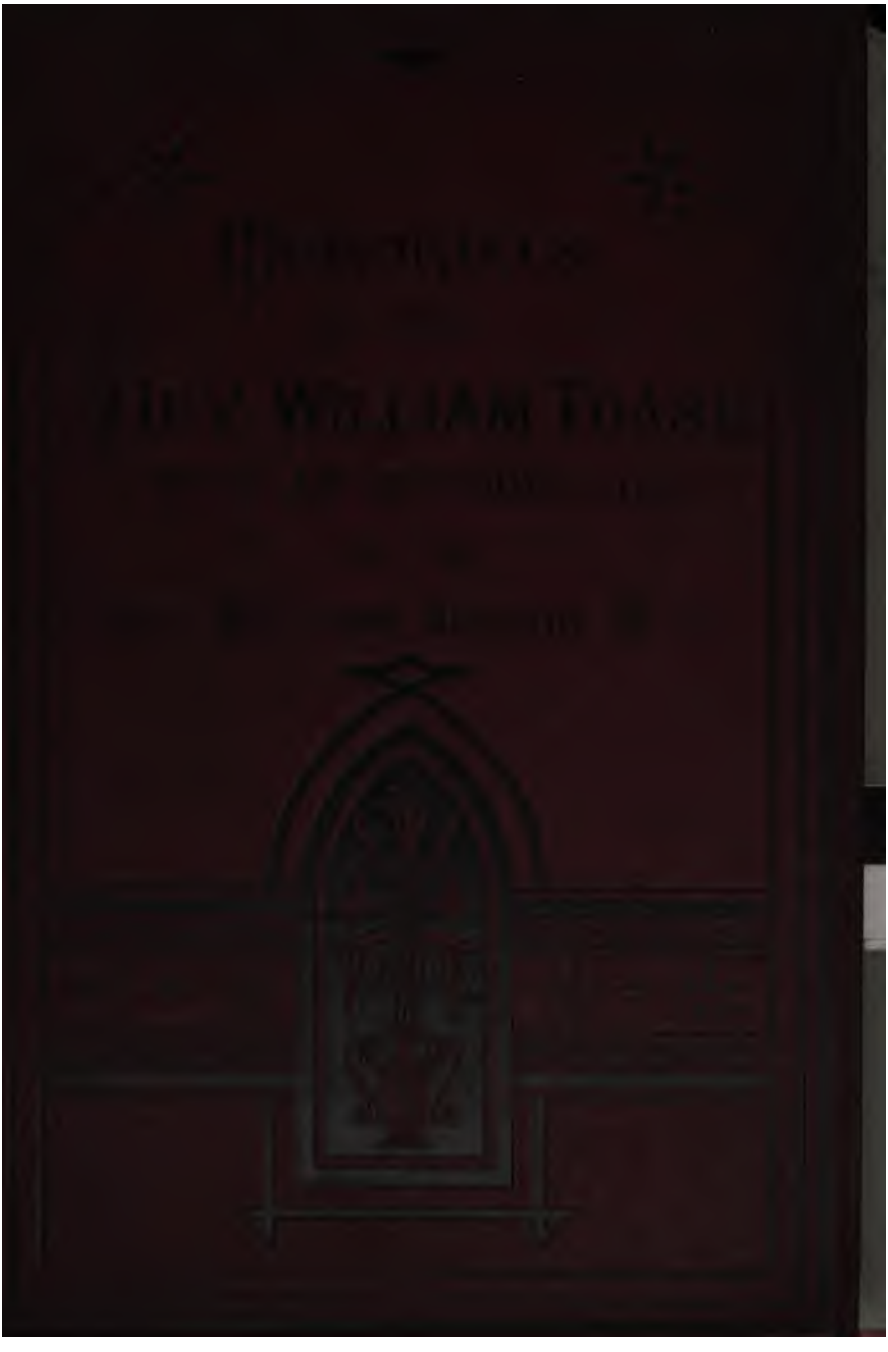

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MEMORIALS

OF THE

REV. WILLIAM TOASE:

CONSISTING PRINCIPALLY OF

EXTRACTS FROM HIS

JOURNALS AND CORRESPONDENCE,

ILLUSTRATIVE OF THE RISE AND PROGRESS OF

METHODISM IN FRANCE AND THE

CHANNEL ISLANDS.

BIBLIOTHECA BODLEIANA

COMPILED BY A FRIEND.

WITH AN INTRODUCTION

BY THE REV. WILLIAM ARTHUR, M.A.

"*Honoramus eos charitate, non servitute; nec eis templa construimus. Nolunt enim se sic a nobis honorari; quia nosipsos, cum boni sumus, templa Summi Dei esse noverunt.*"—S. AUGUSTINE.

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PREFACE.

THE memory of our Friends is a precious inheritance; and the reader of these pages will probably conclude that Methodism—rich in holy biography—has few examples of more varied and lengthened toil than the one here exhibited.

It has been suggested that the ordinary form of Memoir would be more acceptable than a succession of fragmentary Extracts, but the Compiler thinks otherwise. Had Mr. Toase's Journal been intended for the public eye, it would doubtless have been more full and formal. It seems, however, to have been prepared with a view to supply "stones of help," by which his own heart might be guided in reviewing the love and the work of God. He may have contemplated a more complete narrative when he commenced writing, and it may be regretted that he has not supplied one; for he was a connecting link between the long past and the present—one of the fast-diminishing number who were born while the Founder of Methodism was still in full toil. With holy men of what is to us Middle Methodism, he was very familiar. How instructive the reminiscences he might have recorded!

The Compiler met Mr. Toase for the first time in 1858. He was much impressed, at first sight, by his manly and venerable form, and in a few moments his

heart melted as towards a father and a friend. The opportunities of personal intercourse with him were few and far apart, but they increasingly exhibited the man of God as having secured all the benedictions of the Sermon on the Mount. His manner of life was well known to many yet remaining; and it is needless here to say more than that, according to his opportunity, he "served his own generation by the will of God," and was a fine specimen of sanctified humanity, and an example of ministerial zeal.—1 Thess. ii. 1—12.

The best thanks of the Compiler are respectfully offered to Miss Cooke, of Guernsey, Mr. Jackson of Lackenby, and other friends, for their kind assistance.

The Compiler of this volume modestly desires to remain unknown. In passing it through the press, at his request, I have assisted to discharge a debt (too long in arrear) to the memory of my "own friend, and my father's friend;" one who was a beautiful example of "the wisdom that is from above, first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." His labour among the prisoners was a work of divine charity; and his undecaying interest in both departments of our French work, when neither were very popular, was worthy of high commendation. May he live again in many successful imitators!

G. OSBORN.

Richmond, Surrey,
March 31, 1874.

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INTRODUCTION.

It was in the earliest days of 1843 that I first saw Mr. Toase. He had then been resident in Paris for a few years, and lived in the Rue Royale. The house might have been seen standing, a couple of years ago, with dwellings on the north side of it, and ruins on the south. The latter were the remains of houses which formerly had stretched between it and the Faubourg St. Honoré, but had perished in the flames kindled by the Commune in 1870.

At the time first spoken of, Mr. Toase occupied an *appartement*, as the French call what in Scotland is named a "flat." It was on the third or fourth floor. An English stranger, accustomed to find his friends without so much climbing, sometimes arrived at the door rather out of breath and disappointed; but he was soon placed at ease by his reception from the fine old gentleman, who was invariably courteous; while any whose name carried commendation, or who showed that they came for any religious end, soon found courtesy succeeded by great cordiality. To the young or the inexperienced, this cordiality took a form which was truly fatherly, without being in the slightest

degree officious. He seemed happily to unite some of the good points in the manners and characters of the two nations. Both the physical and the moral Englishman were unmistakably expressed in the tall frame, the florid complexion, and head of long white hair; indeed, as to the *physique*, he might have lived the whole of his life upon his father's farm in the east of Yorkshire. Yet, his address and manners had a sensible touch of French elegance, without any of what, in English eyes, is excess. Lively and free of speech, he was yet guarded, and while remarkably open of heart, was not easy to be imposed upon. Quiet strength, and real gentleness were in him combined in no ordinary degree.

No one could be long with him without learning that his interest in the French people was of that kind which becomes possible only when strong religious motives are combined with peculiar personal sympathies and relations. He had begun his connection with Frenchmen by doing for them the work of a benefactor. In pestilential prison-ships, as the following pages will show, he had risked his health, passed daily and hourly through unpleasant scenes and experiences, and toiled for Frenchmen when captives on our shore, taxing every resource of his own, and all his influence and address with his friends, to procure for them any slender comforts which might relieve their miseries. Above all, he was striving to bring them to the knowledge of their Saviour, towards which great benefaction every minor one was con-

tributory. The feelings which had been developed in the young man by the sufferings, and vivacity, the grotesque poverty, and violent passions, the desperate vice, whimsical good-nature, and demonstrative gratitude of his "prisoners of war," and especially those developed by seeing the wonderful and beautiful change wrought in some of them when they became truly partakers of the grace of God, had never cooled in the bosom of the old man.

In fact, his work among the hulks belonged not to that order of things which are almost the whole that some men ever move among,—namely, things which appear to be of some account while they are present, but fall into insignificance so soon as they have drifted from abreast of us. On the contrary, these were works which, while actually present, did not seem great, and certainly were not attractive, excepting to the eye of faith and love; but which, the further they drifted down the stream of time towards the ocean of eternity, loomed larger upon the eye.

I remember one day walking with Mr. Toase in the Champs Elysées, when a gentleman, wearing the ribbon of the Legion of Honour, suddenly caught sight of him, and up went the hat higher, and down went the head lower, than would suffice to express ordinary respect, while, in a ringing voice, "*Ah, Monsieur le Pasteur!*" told very clearly that there was deep affection as well as respect. The whole greeting looked like that of old comrades in some toil, which had made a mark upon their lives. "He

was one of my schoolmasters in the prison-ships in the Medway," said Mr. Toase, after we had parted; "I used to give him *2s. 6d.* a week." My impression is, that this gentleman was the same who is mentioned in the diary of Mr. Toase as M. Jonquière, "who," he says, "fell on my face and wept,"—that is, when they first met in Paris, and a visit to whose country *chateau* he mentions with feelings of great gratification.

Any incident of this kind, which revived the recollections of his early labours, was sure to set him upon telling some anecdotes connected with them. He used to relate how he came from Guernsey with his young wife to Maidstone, and what humble accommodation they had there for themselves and their first child. Then Dr. Coke directed his attention to the prisoners at Chatham, and opened his way to labour among them. His sketches of the condition in which he found them were touching, and even fearful, yet invariably relieved with some traits of the grotesque; not that he sought that, but his mind was one of those that always reproduced the most striking realities with which he had been brought into contact. Whatever else these poor fellows were, to him they were always gentle and kind, and they greeted his presence with hearty welcome. He never ceased to tell, with humour, of the man who brought up, as he commenced his service, a mysterious box, which he thought was meant for a desk or altar; but upon being opened, it displayed an image of the Virgin, and a representation of a Roman Catholic chapel. "It is the Holy Chapel,"

said the man very seriously; and when Mr. Toase informed him that he could get on very well without it, nothing at all disconcerted, he replied, *Tout à vous, Monsieur* ("At your service, Sir"). While he preached, or prayed, gambling was often going on before his face; and any remonstrance was thought to be perfectly answered by the solemn words, "We are Frenchmen." Rags, of course, were very common; half-naked figures among his hearers not unfrequent; and on one occasion, at least, an auditor was actually *nude.* Odd questions would be asked now and then: "Monsieur, how does the Holy Virgin do?" was one of them; and another man seriously said, "Monsieur, I cannot read; but will you get me a rosary to say my prayers to God?" Speaking of a certain invalid, one of the surgeons told him, "When the priest said something to him about his soul, the poor fellow replied, 'I don't know any such animal.'"

His consolation in the midst of all this was, first, the general feeling of gratitude shown by the men for any kind of friendly sympathy, and for the relief granted, however small it might be, to their temporal wants; and secondly, the regular attendance of considerable numbers at every service he held, and the fact that as many as three hundred of them were in the schools which had been established, learning the first elements by which they would hereafter be able, at all events, to read their Bible. Every now and then, a case would occur, in which sometimes a poor man, but more frequently an educated one, became truly

converted to God; and among these, after years showed cases of very valuable fruit.

The letters of Colonels Le Bertre and Vatable, which are printed in the Memoir, show how truly they valued the labours of the missionary, simply as a token of Christian charity and kindness. The colleague of Mr. Toase, Monsieur De Kerpezdron, was one of whom he spoke, to his latest days, with strong affection and esteem, as in every respect a true yokefellow. When blessed peace opened the way of the miserable prisoners to their own fair France, and at the same time made it possible for him, and labourers like him, to go in and preach the Gospel, he in many cases found among his hearers one or other of his old acquaintances, from whom he always had a cordial welcome, and sometimes demonstrations of real gratitude. Now and then he would find some who had carried with them the "pearl of great price," and were themselves happy, and seeking happiness for others. Meeting again with such was to him always a cause of "exceeding great joy."

Talking of such scenes would often lead him to allude to his commencement of study in the French language. This took place during his appointment to the Doncaster Circuit, about the year 1805, and arose simply from a conviction that came upon his mind that it was his duty to learn French. He found a fine old gentleman belonging to the Refugee *noblesse*, whose manners, contrasting with those of the Yorkshire farmers and manufacturers among whom he had lived,

made a strong impression upon his imagination. At his first lesson, this professor, besides initiating him into the mysteries of the alphabet, taught him to say, "How do you do?" and "Shut the door." By diligently adding to this stock, he in time became a sufficient scholar in French to fill a place of very remarkable usefulness. He was often accustomed to say, "French is easy to learn, to speak it ill; it is very hard to learn, to speak it well." Still, both his own course, and that of his noble contemporary, Charles Cook, show that men who diligently labour, though they may never acquire either the elegance or the precision of native speakers, may nevertheless use the language so as to make it an instrument of great impression upon the natives. Probably, the French of Mr. Toase was grammatically more correct than that of Dr. Cook; and it had a certain savour of the ancient *régime*, as if the lessons of his first refugee master had imprinted a trace of the older times which never passed away, and which, indeed, well fitted his general bearing. Dr. Cook, on the other hand, in spite of his strong English accent, and superb disregard of niceties of grammar, had a wonderful fund of words, and used the language with immense force, and had, moreover, an extensive knowledge of its literature.

From his first studies at Doncaster, which he always looked upon as having been the turning-point in the history of his life, Mr. Toase would naturally glance back, on one side, towards his childhood and youth, near the shores of the North Sea, by Guisborough;

and, on the other, to the appointment, which followed that to Doncaster, in the beautiful Isle of Guernsey. In the retired regions of Cleveland, he had spent a happy youth among people who were themselves coming under truly Christian influences. Methodist meetings were held in his father's house; and while he was yet in his teens, deeply convinced of sin, he was led to seek the mercy of God. While his own mother was praying in a prayer-meeting, he found that blessed peace which abode with him and brightened him all the days of his life. One of his uncles was a Methodist preacher, and became his Superintendent in that very Sevenoaks Circuit, from which his labours among the prisoners were commenced. But a few years before William Toase left his native hills to do the work of an itinerant, another had taken his departure from a farm, not very many miles off, of whom he always spoke with more than common affection and respect—Robert Newton.

To the last day of his life, he never lost the relish of that first vivid charm, exercised over him by the beauties of Guernsey, the softer manners of its people, and the truly religious spirit of certain of those with whom he was closely associated. His French was now no longer a mere matter of books, and of one stylish old gentleman, but became to him a thing of living interest that had to do with men, and women, and children, with meat and drink, and house and raiment. He used also to tell how that, very soon after his arrival, he began to inquire as to *La demoiselle au chapeau de*

paille ("the young lady in the straw bonnet"). She was a daughter of good Methodists, and a granddaughter of the De Jerseys of Mon Plaisir, who had been among the earliest "members" in the Island. From all sides he heard how truly pious she was, though yet young.

When such early recollections were stirred in the presence of Mrs. Toase, she, on her part, would tell of the old people, of her mother's family at Mon Plaisir, where John Wesley used to preach, and of her own dear good father and mother, Mr. and Mrs. Dowdney. Once I heard her give a very touching account of what took place in her school-girl days, somewhere between Bath and Bristol, I think at Keynsham. The girls were nearly all from pious families, but scarcely any of them had themselves been converted. One day, while the others were at play, a young lady of a Cornish family (if I recollect rightly, her name was Pearse) was found weeping over a letter. When asked what bad news she had received, it proved that there was no bad news, but that she had been taken with an idea of reading over her letters from home, one after the other. As she proceeded, it proved that exhortations to follow the Lord were contained in many of them; and she felt cut to the heart to think that she had been careless, in spite of such solicitude and appeals. This reflection touched Margaret Dowdney, and another and another of her schoolfellows. One by one, they opened their desks; the letters from home were

reproduced and read; one wept, and another wept; and at length the whole company united in an earnest prayer-meeting. The voices and the tears soon attracted the attention of their pious mistress. Some minister or ministers arrived while this state of feeling was prevalent among the pupils, and prayed with them, and encouraged them, until a considerable number were made happy in God. With a beam of joy on her dark and handsome countenance, Mrs. Toase would go over the subsequent history of this and that schoolfellow, who had then with her sought and found mercy, and who, like herself, had in subsequent life maintained the profession of the faith, and done good to others.

After the conclusion of his labours among the prisoners, Mr. Toase had been sent back to the Channel Islands, with instructions also to visit France, which was then rendered possible by the existence of peace. The first morning that he awoke on the Continent, was on a Sunday; and in the evening of that day the landlady of the White Cross, at Coutances, asked him and his companion to have a game at cards. She would not have counted this out of keeping, either with the day or with the calling of the guests. The best Sundays and the best clergy were often devoted to such exercises.

As long ago as 1791, Dr. Coke, and others, had attempted to form a Methodist mission in Paris. All through the worst period of the Revolution, a few little congregations had been kept together in Normandy

by the faithful labours of William Mahy. Among the Societies then raised up, Mr. Toase and his companions found a brotherly welcome.

In the several English Circuits where he was stationed, his benignity and diligence in pastoral work always made the same impression on those about him. When finally he was stationed in France, his personal duties lay in connection with English congregations, first at Boulogne, and then for eleven successive years in Paris. After he had retired from active service, he once more came out of his retreat in Guernsey to take charge of the congregation at Boulogne; and while yet in charge he closed his eyes.

In the French capital, when once he had succeeded in getting rooms for preaching in the Rue Royale, though they were small and high up, they were such an advance upon any previous place held by the Methodists in that city, that he considered it a great triumph. But a little theatre was close behind the house; and on Sunday evenings the music distracted the worshippers. Shortly after he had settled in his new house, (the same as that in which preaching was held,) a card was one day brought in, and a gentleman of good address followed. It was the manager of the theatre. With great politeness, he came to offer Mr. Toase tickets for himself and Madame, and said he would have great pleasure in mentioning Mr. Toase's meetings to all his friends, and he hoped "*Monsieur le Pasteur*" would do the same kind office for his performance.

Mrs. Toase took a different view of the proximity. When once and again, on Sunday evenings, the noise would rise and disturb the worshippers, she used to say, "One or another must go down; either the house of God, or the house of the devil: we must pray." Pray they did, and pray continually; and it was not very long before the theatre was to let, and Mr. Toase had it turned into a little chapel.

There, for many years, he laboured steadily with pastoral diligence, enjoying a degree of respect which may be correctly described as unwonted. His predecessor, Mr. Newstead, had been held in very high esteem, and greatly beloved; and it was only a walk such as that of Mr. Toase that would have readily gained the position he did in the very peculiar community in which he had to move; but his pure and fatherly character seemed somehow expressly fitted for a place like Paris. He was in a certain sense in insensible contrast with all around him, yet seemed as if just made for whatever he had to do. His sermons were clear, careful, affectionate, and telling; dealing with the deepest truths of the Bible, but in the simplest form, and so as to apply them to the common intellect and the common heart, for the every-day purposes of secret and of social life. It was sowing beside a running stream, where you must expect to deposit the seed you cast at a considerable distance beyond your own eye. The great bulk of his congregation was here to-day, and away to-morrow. A few resident families formed a certain permanent

nucleus, but the majority were visitors, many but for a day, and few for more than three or four weeks.

That little congregation often contained persons whose positions and histories offered very striking contrasts. This one was a person of title, of the highest moral excellence; that other of a similar rank, but one who was known to have drunk the lees of Parisian dissipation. Here were broken-down families, living no one could tell how; there rich, vulgar fools, flinging gold after French gewgaws, and thinking they were grand. Here were girls at school; there strange, quaint old folk, who had outlived the dress and manners of their day, and, nobody could tell why, had pitched upon Paris as their home. Here were some of those nondescript people, about the least satisfactory of human kind, who with a certain amount of the Englishman in the memory of them, had changed all the living flesh and blood, mind, and morals, by long residence upon the Continent, until the memory seemed to be the only thing English about them, for their very talk belonged more to others than to us; and, as a rule, their principles deserved that worst of all descriptions, neither one thing nor another. Again, some straight-forward people who, though they had lived long in Paris, and were likely to live there their whole days, led just as regular a Christian life as if they were in some rural village where everybody knew them and expected them to do what their fathers had told them.

There would be always in the audience a slight

sprinkling of Frenchmen. One or two, perhaps, came from religious motives, but the others for no other purpose than to learn English. Any one congregation would be sure to contain the representatives of several nations,—English, Americans, and French always; generally also Germans and Swiss; by no means unfrequently, Russians; every now and then, a Spaniard or Italian, with occasional contributions from other nationalities. On any one Sunday, if they who had formed the congregation of the last, began to turn their thoughts backwards to the scene, one would have to look from the deck of a ship in the Mediterranean, another from a *diligence* going down the Italian side of the Alps, a third would be on the Danube, and a fourth upon the Atlantic; while not a few would be in the hotels or warehouses of London.

In this migratory congregation many a one heard words from the lips of Mr. Toase, for which, far away from his observation, he devoutly thanked God. However little people saw of him, they always took a pleasing moral impression of the good old man; and they who watched his daily work and walk in that glittering capital, held him in esteem, continually higher and higher, and loved him all the better as he advanced in years.

His knowledge of the French people was very different from that of most Englishmen. Something like what he said of the language is true of the people. It is easy to know them superficially; but hard to know them well. A good polish covers the real grain of the

timber; and to those who have lived among the French through a course of years, few things are more entertaining than the clear and decided opinions, favourable or unfavourable, of such English as have seen them in the streets, or picked up impressions at one or two soirées. No one was more sensible to the winning side of the French character than Mr. Toase, or more thoroughly delighted in a truly converted Frenchman or Frenchwoman, as one of the most loveable creatures in human form. But he had a deep sense of the hollowness of French society in general, and of the well-organised and almost legitimized iniquity of Parisian life which sometimes wrung his heart with distressing feelings. In the months preceding the events of 1848, while yet any political clouds that did appear on the horizon were not sufficient to alarm any one, he has more than once, while walking with me in the streets, stopped short, and grasping my arm with one hand, while with the other he struck the pavement with his stick, said, "Mr. Arthur, I am under an overwhelming feeling that the judgments of God are overhanging this place. It is so wicked. O, the things I know! The histories I could tell!"

Just before the outbreak of the Revolution, he had been away upon a long journey in the south. During this time the tension of the political situation daily became greater; yet those whose only means of judgment was a knowledge of English symptoms, would not have foretold any collision. All that the people demanded of the King were moderate reforms, such as

in England would be readily considered by any Ministry, and by most would be conceded without difficulty; such indeed as a wise Ministry would take pains to make before they were asked for. On the other hand, all that the people laid against Guizot and the King amounted to little more than obstinacy in resisting such reforms, coupled with that practical unwisdom which takes clever management in check-mating opponents for able government. Of course it succeeded for a while; but according to the law by which mere cleverness when obstinate is usually compelled to resort either to force or fraud, the two astute politicians had at last, unless they would yield, to violate ordinary liberties. They chose the latter alternative, and then the blind tide of discontent ran its headlong race, breaking down the best and most reformable Government France ever had possessed, and opening a fresh era for convulsions.

I do not clearly remember, but my impression is that it was on the Monday morning or evening that Mr. Toase arrived from the south. His journey had been very trying. In the mountains of the Bourbonnais, the *diligence* had been storm-staid; and again and again the passengers had much to suffer. Once in the depth of night, the snow had placed them in such a position that the conductor told them all was over; "*Sauve qui peut*," he cried—Every one for himself. All, however, had escaped; but to Mr. Toase, who was then sixty-six years old, and who had for some time been feeling the premonitions of enforced repose,

such a journey had proved very trying. When he arrived, he looked as if his active work was nearly done.

On the Tuesday the city was in alarm. Crowds of "blouses" were gathered here and there, which, however excited, would not have caused any fear in England. But they were considered by experienced Parisians as formidable symptoms of revolution. Masses of troops, which an English officer would have kept carefully out of sight, were flung here and there into every position calculated to excite the people and themselves. At night, the toll houses, under the windows of Mr. Toase's house, were set on fire. He then lived at 146, Avenue des Champs Elysées, which house was, at that time, the last inside the Arc de Triomphe. His *appartement* was on the fifth storey up a stair of one hundred and twenty-two steps—rather an awkward finish of a weary day for an old man.

The toll houses in question were in full sight of the windows of the Tuileries, from which the avenue came in a straight line up to and through the Arc de Triomphe. The Wednesday followed with collisions and alarms; and at night the critical disturbance occurred on the Boulevards, after which all went ill. Before Thursday came, a large part of the English community, previously settled in Paris, was gone, and nearly all who were not tied to the place were going. On Thursday, people hardly knew what was taking place before they found out that the troops were fraternising with the mob, and next that the King had abdicated, and presently afterwards that he had actually fled. Then was the deluge.

The state of Mr. Toase's health made his retirement from such a scene not only desirable, but necessary, and nearly all his congregation had already taken wing.

His four years of retreat in Guernsey sufficed for such a re-establishment of his health as fitted him to undertake the duties connected with the Methodist congregation in Boulogne. There, for eleven more years, his green old age passed away in peaceful, but diligent, useful, and happy labours. Beloved and respected, not only by his own flock, but by persons of every class in the town, he lived in peace, and did good, looking forward to a better land. There he buried the beloved wife whose faithful companionship and co-operation had been a strength and comfort to him all his days. He enjoyed to the last the affectionate attentions of a truly devoted daughter. As the following narrative shows, his end was very sudden. After he had preached on a Sunday afternoon, sitting conversing with a friend from England, he said, "Well and what is the state of religion in Birmingham?"—when the white head drooped under the weight of more than eighty years, and the rural red of the cheek was for ever gone.

Those who knew him well had long been accustomed to call him with affectionate familiarity, FATHER TOASE; and in a widely-spread circle the feelings caused by the tidings of his removal were much those of men whose near friend has gone from before their eyes, to await them in a better country.

MEMORIALS

OF THE

REV. WILLIAM TOASE.

Chapter First.

EARLY LIFE—COMMENCEMENT OF MINISTERIAL LABOUR AMONG THE FRENCH PRISONERS.

"I WAS born at Kilton,* near Guisborough, on or about the 23rd of August, 1782. My father and mother, Thomas and Elizabeth Toase, feared God, and were members of the Methodist Society. They had ten children, two of whom died in infancy, and other two died happy in God, when upwards of twenty years of age. My father died in 1806. I was brought up chiefly under the care of my uncle, William King, of Lofthouse, who for many years conducted a respectable school in that town. My original destination was to the West Indies, where we have relatives settled as planters; but it pleased God to appoint otherwise.

"I well remember that at eight years of age my

* For an interesting account of Kilton and its neighbourhood, see "Rapp's Guide to Saltburn."

mind was much impressed with serious things; yet I continued a stranger to the ways of God till I was nearly fifteen. By associating with ungodly school-fellows I was led into evil practices, and gave proof that my heart was only evil. It was under a sermon preached at Kilton, by the Rev. Jonathan Brown, that I was awakened to a sense of my sinful condition; and in a prayer-meeting after the service, while my mother prayed, I was made happy in the pardoning love of God. This was in the year 1797.

"Encouraged by friends, as well as from my own convictions, I soon began to pray in public, especially at the meetings held in my father's house. I was often deeply affected by the state of sinners, and had an impression that I should be called to the ministry. In the course of the following year, I was appointed to meet a Class. This was a great trial, particularly at the beginning; but I was encouraged by the people, and God was with me."

Mr. Jackson writes:—"The early years of Mr. Toase were passed in agricultural labours. Having received a good education from his uncle, the thirst for knowledge was awakened, and he studied hard. As he used to turn the plough at the furrow end, he would occasionally enter the Kilton Glen, and deliver speeches and sermons to the trees and songsters, thus early evincing that his mind was directed to the sphere which he was afterwards to occupy."

"In 1801, I was solicited to accept a situation as Teacher, at Eston,* near Stockton-on-Tees. The Society was small, scattered, and in a lifeless state. We began to hold prayer-meetings, and the work was owned of God. The congregations increased, and some were awakened, and set at liberty. I began to exhort; and having had a conviction from the time of my conversion to God, that I should be called to the ministry, together with frequent requests from the people, I—with much fear, and often with many tears —attempted to call sinners to repentance. In this happy work I continued till after the Conference of 1804, when I was called out to assist Mr. James Rogers in the Bradford circuit, Yorkshire. I never look back to my three years' residence at Eston but with pleasure. I was happy in God and in His work. Unaccustomed to the ways of men, I was simple of heart, and thought no evil where no evil appeared. May I meet my early friends in the kingdom of God!"

Thus, in modest words, the course of Mr. Toase is presented until his reception into the ministry. The details suggest many reflections. How rich the blessing of a godly parentage! and how likely to secure the early conversion of children!

Parents can do much towards their children's salvation; they can train the opening heart and mind;

* Eston is now the second place in the Stokesley circuit.

they can set them a becoming example; they can travail in prayer till Christ be formed in them. Awakened under the ministry of the Word, and made happy in God whilst his mother was praying: how touching the record!

Baptism.—Does the Word of God forbid the dedication of children to Himself in this ordinance? There is no instance of infant baptism in the New Testament; but neither is there of the baptism of adults, in the denominational sense of the term. Children are members of the Church—heirs of the kingdom of Heaven: and they are capable of a blessing, such as is proper for Christ to impart, and for them to receive.

Membership.—The appointment of a youth of seventeen to the care of a Class is now unusual. Why so, if gifts and grace combine? Meeting in Class is the necessary test of Methodist membership; it is the heart of the entire system, regulating the vital circulation in all its ramifications. Neither preachers nor people can make the question an open one; and the Conference is under solemn obligation to meet every proposal for substitution or modification with resolute resistance.

But is not a more conscientious observance of the "Rules of the Society" needed on the part of preachers, leaders, and members. It is whispered that some of them are antiquated—behind the spirit of the age; and that if some of them are set aside, why not others?

why not all? Mr. Wesley enforced them; he requires his successors in the ministry to do so; and our safety—our very existence as a people—depends on fidelity. The leaders and members will generally support the preachers in the wise administration of discipline.

"In the Bradford circuit," Mr. Toase continues, "the people were kind, and bore with my youth and inexperience. I devoted my time to study and the work of the ministry, and the Lord favoured me with fruit. At the Sheffield Conference in 1805, I was appointed to the Doncaster circuit, and here, also, there were some fruits of my labour. The people were kind, and I never think of them but with sincere affection. It was during my first year here that I was led to study the French language. The impression on my mind, that I ought to learn it was very strong; but little did I know then the field of usefulness that would be opened to me, through that language, among the prisoners of war, in the Norman Isles, and in France.

"At the Liverpool Conference, in 1807, I was appointed to Guernsey and Jersey, with my valued friend, Mr. William Fish. The field of labour was new and pleasing, and the people were generous and affectionate. My Superintendent was a father to me, and I trust I made some progress in knowledge and grace During the first year of the appointment, I formed

the acquaintance of my dear wife, daughter of Mr. Thomas William Dowdney, of Haute Ville, Guernsey. She was pious from early years; our attachment was mutual, and after a correspondence of some months, —all her friends being agreeable,—we were engaged to each other by solemn promise.

"*August 11th*, 1808.—I have now to record a gracious interposition of Divine Providence. On returning from the Bristol Conference, Mr. Arrivé, with several passengers and myself, embarked at Weymouth for Guernsey. The weather was pleasant and the wind favourable. Early in the morning we passed through a fleet of fifty sail bound for Spain. About noon we sighted Alderney, and gently glided on, the wind and the tide being favourable. When within seven miles of Guernsey, the vessel suddenly struck on a rock, and remained stationary. In much confusion we launched the boat, but, unfortunately, it sank by the side of the ship. At this awful moment, we had no prospect but a watery grave, and we commended our souls to God. The tide, however, began to rise, and in a few hours the vessel slipped off without sustaining any injury. At ten o'clock the same evening we reached home safely. Glory to God for His care over an unworthy creature!

"*August 30th*, 1808.—This morning I entered into the marriage state with Miss Margaret de Jersey Dowdney. We were united at the Parish Church, St. Peter's Port, by M. Durant, the Dean. This

solemn step was taken in the fear of God, and with fervent prayer.

"At the Manchester Conference in 1809, I was stationed with my uncle, Mr. John King, at Sevenoaks, Kent. It was with much regret we left our loving friends in Guernsey. Their kindness cannot be forgotten. May the Lord reward them with life everlasting!"

We now come to an important era in Mr. Toase's ministerial life, viz., his labours among the French prisoners of war. Before recording them, it may be of interest to review very briefly the earlier history of the Wesleyan mission to France.

From the very beginning, the Methodist Society has been essentially missionary. Mr. Wesley began his ministerial career as a missionary to Georgia; and, perhaps, since the days of St. Paul, no man has been in journeyings oftener, in perils more frequent, or in labours more abundant, than he whom Dr. Guthrie truly calls, "England's greatest Apostle." In the first Conference, held in 1744, the question was proposed, "What is the best way of spreading the Gospel?" and the answer is suggestive, "Go a little and a little farther from London, Bristol, St. Ives, Newcastle, or any other Society." Thus circuits were multiplied, helpers were raised up, and the work extended on every hand. At the close of his life, Mr. Wesley recognized 120,000 members of Society, 216 circuits, 500 preachers, and a vast array of lay agency. During

a tour through the wide-spread field, Mr. Charles Wesley composed the hymn beginning,—

"All thanks be to God," etc.

But the work could not be confined to England. In 1739, Howell Harris was converted, and introduced Methodism into Wales. Mr. Williams found his way to Ireland, and Mr. Scott to Scotland. Robert Embury emigrated to New York, and Mr. Sawbridge settled in Maryland. In 1769, Messrs. Boardman and Pilmoor were sent to America; and in that country the preachers of Methodism are now counted by thousands, and its adherents by millions.

Other centres of operation might be taken. Nathaniel Gilbert heard Mr. Wesley preach on Kennington-Common, and on returning to Antigua began preaching to his slaves; now there are 45,056 members in the Western Archipelago. William Black emigrated from Huddersfield to Nova Scotia, and now the Conference of Eastern British America has 15,374 members. Some half-dozen Methodists went to the dockyards at the foot of Lake Ontario; and the result is seen in the Canadian Conference, with its 65,812 members. Sergeant Kendrick began to preach at Cape Town, and now there are 12,888 members in South Africa. Some Methodists formed a settlement in New South Wales; and now, under the Australasian Conference, are 59,649 members. In 1814, Dr. Coke and six missionaries sailed for Ceylon; and now there

are 2,633 members in that island and India—faithful witnesses for Christ amidst its dense and impure idolatries. Sergeant Ross, a Methodist soldier, began to preach in China, and already there are two districts, with 147 members. "Lo! these from the land of Sinim."

Returning to Europe, a German tradesman visited England, and was converted to God; and now there are 1,807 members in Germany, exclusive of a large number under the German Methodist Episcopal Church. Italy has 689 members; and Spain 84. France, also, including Switzerland and Corsica, had last year, 1,916 members; 99 on trial, with 9,000 attendants on public worship.

France received Methodism through the Channel Islands.* In the summer of 1790, the Rev. J. De Queteville, Mr. John Angel, and others, visited several villages on the coast of Normandy. On one occasion, Mr. Angel happened to spend a Sabbath at Courcelle, and, hearing of a small Protestant Church, he attended the morning and afternoon services.

* The Compiler's long-tried and much-loved friend, E. Neel, sen., Esq., refers for an account of Methodism, in these Islands, to Guiton's History; De Jersey's "Life of the Rev. Jean De Queteville;" Biographies and Papers in the French Methodist Magazine, commenced by Mr. De Queteville, and continued by various Ministers; Papers on the Channel Islands, by the Rev. J. S. Simon, in the "Wesleyan-Methodist Magazine," for 1870. Miss Cooke, of Guernsey, has also supplied an exceedingly interesting statement bearing on the same subject.

Being earnestly requested to assist, he read our Lord's conversation with the woman of Samaria, and afterwards gave an account of his conversion to God. At the close, a female said, "For forty years I have been persecuted on account of my faith; but till this day I never knew the nature of true religion." The people readily consented to receive a resident preacher, and prepared for his arrival. Meanwhile, other villages were visited by Mr. De Queteville, and services commenced. The way being thus prepared, the late Mr. William Mahy, a local preacher of the Guernsey circuit, was appointed by the Conference to this new station; and he was ordained to this work by Dr. Coke, during a visit which he and Mr. De Queteville paid to that neighbourhood.

A letter had been written from Paris to Lady Huntingdon, requesting a preacher for that city. But her ladyship was dead, and no preacher was sent. Considering this a favourable opportunity, and a call of Divine Providence, Dr. Coke resolved to commence a mission in that metropolis. Accordingly, on the 23rd of September, 1791, accompanied by Messrs. De Queteville and Gibson, he embarked for France, and landed at Renneville. After visiting an aged and infirm Marquis, they proceeded on foot to Coutances, a distance of about five miles. On the following day, he proceeded to Courcelle, and thence, with his companions, to Paris. On the third day they arrived, and soon found the two English school-

masters who had written to Lady Huntingdon. The Doctor at once hired a room for a month; but it could not be occupied immediately, and finding one of the suppressed churches for sale, he engaged to purchase it for £120. The building could hold two thousand persons, and he had no doubt that it would soon be crowded.

The hired room was in the meantime prepared, and the services were duly announced; but to the mortification of Mr. De Queteville, who preached the first sermon, not more than thirty-six persons attended. At the close of the discourse, it was announced, that on the following day Dr. Coke, of the University of Oxford, would read a sermon, of his own composing, in the French tongue. When the time arrived, six persons, including the two schoolmasters, were present; and it soon appeared that the proceedings of these gentlemen, in this matter, were not quite unselfish. Dr. Coke was anxious to revoke the contract on honourable terms, and by the kind offices of Miss M. Freeman Shepherd, this was accomplished. Finding that the French were too busy with their Revolution, and too enlightened by their new philosophy, to regard the truths of Christianity, Dr. Coke and Mr. Gibson returned to England.

In Normandy, the people flocked in great numbers to hear Mr. Mahy, and many were converted to God, especially in the villages of Courcelle, Cresson, Beuville, and Périères. His labours were soon

extended; and the Protestant Churches of St. Honorine, Athis, Montilly, Frène, Chefrène, and Mont Tabor were profited by his pastoral care.

In all these places much good was done, and the fruits of Mr. Mahy's ministry were found after many years. He travelled and preached with indefatigable zeal; and many of the priests having either suffered death or fled from the country, numbers of Roman Catholics attended his ministry, and listened with marked approbation. The Consistory of Caën was the only one in the country that refused him the use of the Protestant Church; but Mr. Mahy rented a room, and preached to large congregations. At this time, about one hundred persons in Caën and the neighbourhood became members of the Methodist Society, not a few of whom had experienced a "new birth unto righteousness," and were bringing forth "the fruits of the Spirit."

Then the pastor of the church declared himself an enemy to Mr. Mahy and to Methodism. As Monsieur D—— was the superintendent of all the churches in the arrondissement, he sent an authoritative circular to the elders, in which he represented the Methodists as the vilest fanatics and enthusiasts, and commanded his people to have nothing to do with them. He did not scruple to say that they plundered the people, and caused divisions and discords in every family they visited. "Wesley himself," he said, "is known to have stolen a gold watch

from a lady ; and as to his followers, *they have all been banished out of England.*"

Prejudice began to operate, and the Protestants, who had suffered so much persecution, became persecutors themselves. The room at Beuville belonged to an elderly man, whose son and three daughters were members of the Society. The elders came to forbid the use of it for Divine service. The good old man stood up and said, " The room is mine ; I have never heard or seen anything but good in Mr. Mahy, and I am determined to stand by him." Mr. Mahy, however, was eventually ejected from Cressons and Beuville ; and there can be little doubt that it was owing to the vexations which he experienced that he became insane. He returned to Guernsey, and was afterwards placed under medical treatment in England. He died near Manchester, in 1813, nearly his last words being " The mercy of a good God does not forsake me."

Among the thousands who fled before the terrors of the French Revolution was M. Pierre du Pontavice, a nobleman of Brittany. He found his way to Jersey, and there became acquainted with the Rev. R. Reece, and other Wesleyan ministers. H was deeply convinced of sin, and earnestly sought peace with God. Travelling afterwards with Dr. Coke, he visited Sheffield, and while the late Rev. William Bramwell and others were engaged in prayer on his behalf, he was brought into the liberty of the Gospel.

Soon afterwards he believed himself called to the Christian ministry, and having been at length received by the Conference, he laboured in Jersey, till his return in 1802, to his native land.

Animated by a holy zeal for the salvation of his countrymen, M. du Pontavice proceeded to Beuville and Périères, where he was received by the Societies as an angel from heaven. To open his way to more extensive usefulness, he and his friends thought it expedient that he should take orders in the Protestant Church, and labour at Bolbec. He frequently, however, visited his friends at Beuville and Périères; and by his labours among them kept alive that spirit of piety that was revived and fostered under the ministry of Mr. Mahy. After eight years of incessant labour he was taken ill of consumption, and removed from Bolbec to Beuville, as he said, "to die among my beloved friends." Having lingered two months, he departed on the 1st of December, 1810, aged forty years. Even to this day he is remembered with profound respect and love.

Twenty years had elapsed since Dr. Coke visited Paris. His first efforts had been unsuccessful, and a protracted war prevented him from renewing the attempt. It is to be noted that just when the Wesleyan ministry was suspended in France, through the affliction of Mr. Mahy and the death of M. du Pontavice, the way was providentially opened to the prison ships, on the Medway, and afterwards to many other depôts.

While stationed at Sevenoaks, Mr. Toase received an invitation from Captain Simmons, Commander of the *Glory* prison-ship, to preach to the French prisoners under his care. He went on board on the 6th of March, 1810, in company with Mr. Flashman, of Chatham, to ascertain the disposition of the prisoners on the subject. He found about 1,160 prisoners; and at the request of the Commander, he went between decks, and conversed with both officers and privates. They listened with attention, and gladly received some books. "If ever I beheld a scene of distress," says Mr. Toase, "it was this morning. Ignorance of all religion, depravity of heart and life, and misery in every form, appeared throughout this ship." Having promised to preach to them on the following day, he returned home, meditating on the novelty of his circumstances, and forming plans of usefulness.

"*March 7th*, 1810.—This morning I was accompanied by Messrs. Hulett and Flashman, and others, on board the *Glory*. We were welcomed by Captain Simmons and family, and I began the service by singing a French hymn. After prayer and reading a chapter, I preached from '*Vous êtes sauvés par grace par la foi.*' (Ephes. ii. 7.) The congregation was large, and listened attentively: some were in tears. Many expressed their gratitude, and begged me to visit them again. An officer sent a note

requesting a Bible in English, Latin, or French. How deeply was my mind affected while preaching to these poor captives!

"From this time I visited the prisoners frequently, attending to all my circuit appointments, till the 27th of May following, when Captain H——, the commissary, sent an order to forbid my preaching. This was the occasion of much grief to my hearers and myself.

"Early in the month of June, I received an order from the Transport Board, through the influence of Dr. Coke with the Earl of Liverpool, to visit the prisoners again, and preach to them so long as there were no impropriety in my discourses or conduct. This order, almost unexpected, was received with joy, both by the prisoners and myself, and I cheerfully embraced every opportunity of seeing them.

"The Conference was now drawing near, and I was finishing my second year at Sevenoaks. It came to the knowledge of the prisoners that I might be removed to a distance. Without informing me, the commander, and about fifty officers and privates, petitioned the Conference to appoint me for one year to labour among them. The prayer was granted.

"Among the prisoners, I notice three classes:—

"1. Those who are attentive, and appear to receive good.

"2. Those who are attached to the superstitions of the Church of Rome.

"3. Those who do not care at all about religion.

"As soon as preaching was regularly established, I perceived a desire to read the Scriptures; and to meet this wish, two well-disposed French officers made the following proposal: that a trusty person among themselves, well acquainted with the men, have a small number of Bibles under his care, that he may give one to each mess, or lend them as he may judge proper.

"1811. *September 22nd.*—I was accompanied this morning on board the *Glory* by Mr. Robert Dadd. On arriving we found all the prisoners shut down below, on account of some of them having been engaged in forging one-pound notes on the Bank of England. The commander was determined to keep all under deck until the criminals were delivered. As I could not preach I visited the hospital, and the sick received me gladly. One said that he could not read, but that he would be glad of a Bible, that he might send it to his family, and tell them, *C'est ici une Bible que j'ai reçu dans une prison Anglaise.*

"*September 25th.*—I am glad to find that not one of those who attend the services was connected with the forgers.

"*October 3rd.*—Arrived a French commodore, and ninety-eight men, taken in one of the prams off Boulogne. This somewhat interrupted our worship. Nevertheless I preached, and none were more attentive to the word than the newly-arrived prisoners. I then visited the hospital, and conversed with the

surgeon and several of the sick. Among these was an elderly Dutch woman, whom I found reading a leaf of a Dutch Bible, which she had discovered at the bottom of her chest. She and her husband had been out fishing, and were taken by an English ship. They had left four little children at home. She requested an entire Bible, which I promised to supply.

"*October 6th.*—Mr. Hulett and I waited on the commissary to request permission to preach between decks during winter. He received us politely, but could not grant the request. He recommended us, however, to apply to the Board. During the service many were very attentive, and two old men wept. I then visited the hospital, and among the sick was the old Dutch woman, reading the Bible. The officers of the upper deck informed me that they had forms below, and that they wished me to preach on their deck.

"*October 13th, Sunday.*—The wind being very high I was incommoded in preaching on deck. My subject was, 'Remember the Sabbath-day,' etc. A good congregation. After service I took an opportunity of speaking to those who were playing at dice. They replied, *Monsieur, nous sommes Français.* I answered, *Oui, Messieurs, mais vous avez des âmes à sauver aussi bien que les Anglais ; et les Français doivent être jugés par le Tout-puissant aussi bien que les Anglais.* I conversed with several of the officers on the necessity of keeping the Sabbath holy. They told me it was the

custom in France to spend the afternoon in play, with the priest at the head of the party.

"*October 17th.*—Several of the prisoners inquired, *Les Bibles, sont elles arrivées?* The congregation was small, but attentive.

"*October 20th, Sunday.*—My congregation was much larger than usual, and very attentive. After service I conversed with a bigoted Roman Catholic in the hospital. He had been told that I was a Methodist preacher, and I gave him a brief history of Methodism. I also endeavoured to impress on his mind an idea of the simplicity of religion, as consisting entirely in the love of God and man.

"*Thursday, 24th.*—A proposition was made on board the *Glory* to have a small circulating library. The French officers promised to superintend it. The books were in English, French, German, Italian, Dutch, etc. This little institution is likely to be of great service to the prisoners; for it not only gives importance to the books, but supplies a great number of persons with means of improvement.

"*Thursday, 31st.*—An order came from the Transport Board, granting me permission to preach in all the ships at this depôt, as also for M. de Kerpezdron, who has joined me in this good work. In the afternoon, Messrs. Johnson and Hulett, with myself, waited on the commodore to present my authority. He received us affably. Three of the ships are occupied with Danish prisoners, some of whom understand

English, and request to have services in that language. O my God ! help me in this great work, for I am unable of myself to do it. I cannot here overlook the valuable assistance we received, especially among the Danish and American prisoners, from the late Rev. Walter Griffith, and from Dr. Hulett and Mr. Bonniwell, both local preachers, on the Rochester plan.

" *November 3rd, Sunday.*—Mr. Bonniwell accompanied me on board the *Irresistible* and *Glory*. In the former the congregation was large and attentive, and requested the services to be repeated. An officer very earnestly asked for a Bible. In the afternoon Mr. Flashman accompanied me to the *Fyen*, where we had a crowded and attentive congregation. They also expressed a wish to hear me again. Praise the Lord, O, my soul, for His goodness in helping me through the labour of this day !

" *Monday, 4th.*—I visited the *Samson*. This ship is a receptacle for *mauvais sujets*. They are dismissed from the other ships, and sent here as a kind of transportation. Many of them have gambled away their clothes, and one of my hearers was literally *nu*. Many, however, attended the service. One poor fellow asked, *Comment sa porte la sainte Vierge ?*

" *Tuesday, 5th.*—I visited the *Kron Prinz Frederick*. The congregation was large and attentive. I also visited the *Canada* and the *Nassau*, and preached to the Danes.

" *Thursday, 7th.*—I visited the *Buckingham*, and

preached to upwards of a hundred Danes. They prepared a pulpit of boxes, covered with the ship's colours, and placed a chair behind it. On the quarter-deck, a French officer, named St. Fauste, de la Tour, saluted me. He asked if I were the gentleman who preached to the French? I answered, Yes. He said, *Je suis bien aise de votre bonté; j'irai vous rencontrer au bord du Kron Prinz. Quand? Dimanche matin à onze heures.*

"*Sunday*, 10*th.*—I preached on board the *Kron Prinz* and the *Samson*. My congregations were numerous and attentive, and expressed a desire for continued services, and also for books. The French officer was present.

"*Monday*, 11*th.*—This morning I preached on board the *Irresistible*, and found many disposed to hear. On the way home I had an interview with Captain Hutchinson, who appears disposed to accommodate me in granting permission to preach below. I can now preach to the invalids on board the *Trusty* at any time. The Roman priest was there when I visited the ship, and I did not think proper to begin my mission till he had concluded his. The surgeon told me that the priest was speaking lately to a dying man about his soul, when the poor man replied, *Je ne connais pas un tel animal.*

"*Wednesday* 27*th.*—I preached on board the *Kron Prinz*. The poor men heard with attention. One came after the service and said, *Monsieur, j'ne puis*

lire; voulez vous avoir la bonté de me procurer des chaplets pour prier le bon Dieu ? I gave him a word of advice on the subject of prayer, and told him that God could hear without chaplets.

"*Sunday, December 1st.*—My dear friend M. de Kerpezdron and his family arrived last night. Dr. Coke kindly brought them from London in his carriage. My friend accompanied me on board the *Bahama.*"

Monsieur Armand de Kerpezdron was a French gentleman who had been converted to God, and become a local preacher in Jersey. He was fixed upon as a fit person to preach to his countrymen in prison. He laboured with indefatigable zeal till the close of the war, when he entered the regular ministry in Jersey, and afterwards became a missionary in France. He ultimately settled as pastor of the Protestant church at Mer, near Orleans.

It was probably on a visit to a prison-ship on this occasion, that Dr. Coke's fervency in prayer led him to commence in French, slide into Latin, and close in English.

"*December 3rd.*—M. de K. went with me on board the *Samson*, and I preached to an attentive congregation. An officer on the quarter deck related the following ludicrous circumstance. A fortnight ago, while I was preaching, one of the prisoners had

placed himself in a conspicuous situation, and behaved very irreverently during the service. Another, in an opposite position, perceived his misconduct, and was much displeased: still he persisted, till a third person passed with a kettle of hot potatoes, when the second took off the lid, snatched a potato, threw it with force into the offender's face, and changed the laughing into crying.

"*December 16th.*—We visited the *Samson* and the *Buckingham.* The congregations were large and attentive. On returning, we called on board the *Glory*, and had a long conversation with M. Rousseau. He observed that the generality of people in France wish to see Popery abolished. We have great encouragement to proceed with our mission. Lord, help us! We then proceeded to the *Kron Prinz*, and were invited by the assistant surgeon to visit the hospital. Finding it a good opportunity, I preached to the poor invalids, many of whom heard me as they lay in bed. One had a New Testament and a hymn-book under his pillow.

"*December 20th.*—To-day we had a free conversation with the surgeon of the *Canada.* He approves of our mission, and wishes us to preach in the hospital. Everything is in our favour.

"Occasionally cartels sail from the Medway with invalids, and others who obtain their liberty. On these occasions we always send copies of the Scriptures to be distributed by them when they arrive at home.

"1812. *January 19th.*—This morning Brother de Kerpezdron informed me of the happy circumstance that the assistant surgeon of the *Canada* had received good under the ministry, and wished to join our Society.

"*January 24th.*—Died, a Dutch boy, about seventeen years of age, I hope, in peace. Some time ago he asked for a Dutch Testament, and I took him one. When he saw it in his native language, he burst into a flood of tears. For weeks he had suffered excruciating pain from a swelling in the knee. At length it was found necessary to amputate the leg. In his affliction he became an earnest seeker of salvation, and the New Testament was his constant companion. After his death, it was found under his pillow.

"*January 26th.*—This morning I had a serious conversation on board the *Samson*. A colonel, lately arrived, kept order among the prisoners, and was very attentive himself. After sermon, I spoke privately with several on the necessity of keeping holy the Sabbath-day. One murmured against God for keeping them so long in prison. Another remarked that perhaps they were not sufficiently penitent for their sins.

"*March 4th.*—This morning, M. de Kerpezdron distributed about seventy school-books among the prisoners. They were more ready to receive than we were able to supply. M. de Kerpezdron said that our

only object in all these labours was *the good* of the men. They replied, that they were always glad to see us, as they would be glad to see us in France. May it be so!

"*March 22nd.*—This morning I preached on board the *Canada* to a crowded congregation of very attentive hearers. After reading a chapter, I gave out the text 'Redeem the time.' The attention of the hearers was fixed, and the word appeared to make a deep impression on their minds. After the service, the prisoners did not appear as if they wished to separate, and I felt so comfortable among them that I could have remained a much longer time. The assistant-surgeon said, 'O that I had it in my power to contribute to this good work!' He added, 'I am happy to inform you that your mission gains ground; some fruit already appears.' I then proceeded to the *Trusty*, and I was much affected on entering the Hospital, by seeing two or three poor fellows at the point of death. One of them was earnestly reading the Bible, as he lay on the couch gasping for breath. I placed myself in the centre, and began reading a chapter, when several took out the New Testament and read after me, as they also did the text. When it was announced that the minister was come, several ascended from the lower ward on crutches, and sat down to hear with much apparent attention.

"*April 1st.*—I conversed with M. St. Fauste. He said, 'I suppose you would send missionaries to

France in case of peace.' I answered 'Yes, if we can have the protection of the French Government.' 'That,' he remarked, 'you need not doubt; for I am sure the French Government will be grateful to the Methodists for their attention to the prisoners of war.' He asked our address, that he might speak of us in a letter he was going to write home.

"*April 19th.*—This day our prospects have been very promising. The congregations were good. Two letters of thanks were sent to us, one from the *Canada*, the other from the *Glory*.

"Remarks on the present state of the mission:—

"1. The congregations are regular; and, on an average, amount to about a hundred each.

"2. Some appear to hear with great attention, and a few are seriously disposed.

"3. The Scriptures are diligently read by many, as also the tracts.

"4. There is some opposition, especially in those ships where we think the most good has been done.

"*May 1st.*—Dr. Ware, Inspector-General of the prison-ships, visited the *Pontons* on the Medway. He said he was glad to find that so much good had been done by our ministry, and hoped it would be the means of sending the gospel into France.

"*June 2nd.*—This day one hundred and thirty-five prisoners of war were sent home. They were chiefly aged and invalids. Having received information from Captain Hutchinson respecting the time of

their departure, M. de Kerpezdron and I went on board the cartels to take leave, especially of such as had attended our ministry. We had prepared a parcel for each man containing a Testament and a few tracts, which they received with eagerness and gratitude.

"I know not how to express my feelings on this occasion, awakened by seeing the effect of this, our last token of Christian love towards them. Had we never before seen any fruit of our labours among the prisoners, what we have just witnessed is sufficient to encourage our hopes, and excite to more vigorous exertions. We cast our bread upon the waters, and, blessed be God, we have found part of it after *some* days. We have often sowed in tears, but to-day we reap in joy.

"It was affecting to hear some of them say, 'We cannot doubt of the goodness of God, seeing He has sent you to instruct us in our deplorable captivity.' Others said, 'When you preached to us the Word of Life, it sounded as the voice of mercy and love, and was the source of consolation to our souls.' 'How can we forget,' exclaimed another, 'your labours among us.' 'We feel it our duty,' others said, 'to publish to our families and friends what the Methodists have done for us in prison.' 'I will keep this book,' said another, 'as a precious evidence of the benevolence of the British and Foreign Bible Society;' adding, 'I will say to my wife and children that I received this Bible from the hands of the Methodist missionaries, who constantly visited us to the last moment of our

captivity in the Medway.' Many said, 'We are indebted to you beyond expression, and we are bound to pray for your success and prosperity. May the Lord reward you abundantly!' Very many, with tears in their eyes, only uttered a few words; but we could read the mute language of the heart. Thus these poor captives took leave, to return to their native shores.

"*August 25th.*—I returned from Conference last Thursday evening, and I have since preached three times on board. The prisoners appear glad to see me, and the congregations have been large and attentive. My dear Brother Kerpezdron has laboured diligently, and with some success, since my departure. A new ship is now fitted up for the officers, and they express a wish to have preaching regularly on the Sunday morning.

"*September 4th.*—The officers on board the *Glory* have drawn up a code of laws for the government of the men. One article is to this effect that 'the Methodist ministers who visit us are to be respected and encouraged.' About this time we instituted ten schools, each containing thirty scholars, for the instruction of those who were unable to read. It was common to hear from some of the young men, *Nous sommes les enfants de la revolution, et nous ne savons pas lire.* The number under daily instruction, in reading the Holy Scriptures, was about three hundred. These schools were supported at the sole expense of a few friends, chiefly in London.

"*October 20th.*—By appointment of the Conference, I set off to visit the prison in the neighbourhood of Portsmouth. The object was principally to introduce Mr. Beal,* one of our preachers, who was then stationed in the Portsmouth Circuit, and who had offered his services as a missionary.

"*October 22nd.*—This forenoon, Mr. Beal and I visited the Forton Prison, near Gosport. We conversed with several of the men, who desired to hear us preach, and read our books; and we promised to visit them to-morrow. After dinner we went on board the Commodore's ship. The Captain was on shore, but we left our names and the object of our visit. I conversed with a respectable Frenchman who acts as clerk, and showed my letter of introduction from the officers of the *Brunswick*. He was pleased, and promised his influence among his countrymen.

"*October 23rd.*—This morning I preached at Forton Prison to a good congregation. About fifty of them appeared very attentive. After preaching, Mr. Beal and I distributed religious tracts, which were thankfully received. A poor old man called out, 'Do take down my name for a book. I wish much to read.'

"*October 24th.*—To-day I preached on board the *Assistance*, and met with a very favourable reception. The prisoners appeared glad to see me again. From

* The Rev. William Beal entered the ministry in 1808, and rendered full service for forty years. He died in June, 1872, aged 87 years.

this ship we proceeded to the *Crown*, where some person had distributed a few tracts, which several of the prisoners were engaged in reading. I no sooner took my stand by a table than a congregation of about three hundred persons came near. While singing the first hymn they were very serious. As soon as I had read my text there was a great bustle. The sound of *faîtes place!* was heard around; and then a man appeared with a large box, which I supposed was intended for a desk; when lo! it contained a representation of a Roman Catholic chapel. There was the image of the Virgin Mary, a cross, etc. I said, 'I do not need it.' They replied, *C'est la sainte chapelle, Monsieur.* I put it on one side, and all was quiet. On board this ship I found a poor fellow who had been one of my hearers in the *Glory*. He said, 'I do not know how to contain myself, I am so glad to see you.'

"I have had an interview with the Rev. M. Perrot of Jersey, who has come to spend a month among the prisoners. Two of Mr. Bogue's young men have also received authority to preach here.

"I visited, at their own request, three men in the Black-hole, where they had been confined three months in heavy irons, for having cut the ship. The number of prisoners here is—

Forton . .	2,000
Porchester. .	7,000
Ships . .	9,000

"*Sunday*, 25*th*.—I visited the *Suffolk*, and had a numerous and attentive congregation. They desired to see me again, and requested a supply of books. Afterwards I went on board the *San Antonia*, and found about one hundred and fifty Americans, who wished to hear a sermon. I preached to them in a very convenient place, which they soon prepared. On asking for a Bible, a poor sailor ran to his chest and brought me one. Another brought Watts's hymns. Many appeared much affected with the service. Afterwards I preached to the French, who listened with deep interest. Lord, send prosperity!

"*Monday*, 26*th*.—The last place I visited at this depôt was Porchester Castle. In the yard, I stood on a table which a prisoner lent, and in a few minutes several hundreds gathered around. The table being weak, the poor man crept under it and supported it with his back until I had done preaching. In the middle of the discourse the great bell rang for dinner, which created a lively sensation among the hearers. Some hundreds instantly left me, but some remained to the end, and expressed an earnest desire to hear me again.

"Having accomplished the object of my visit in the introduction of Mr. Beal, I left him in full possession of the field, in which, I have no doubt, his labours were owned of God to the good of many.

"I now returned to my work on the Medway, where, with my much-esteemed Colleague, I con-

tinued the daily routine of duty till God said, 'Let there be peace.'

"*December 1st.*—In visiting the *Fyen*, *Glory*, and *Trusty*, I had a long conversation with M. Gestling. Visited the sick in hospital.

"*December 2nd.*—Spent this morning with Brother de Kerpezdron on board the *Glory*. Settled with the masters, and reduced the number of scholars to thirty in each school. Took coffee with our friend Rousseau.

"*December 4th.*—Visited the *Irresistible*, and established a school, which is to commence next Monday. We then proceeded to the *Kron Prinz*, where we had a long and interesting conversation with M. Mosse, who will return to France by the next cartel. He said, 'I have found the consolations of religion to be my only support during imprisonment. God has indeed been my Helper!' He requested a Bible for an officer.

"*December 14th.*—Visited the invalids on board the *Trusty*. I found two reading the New Testament. One said, 'I have read it through four times.' Conversed with an old man in great distress. I asked him if he ever attended our ministry? He said, 'O yes, Sir, always! and I have found it a great blessing to my soul.' Other invalids said the same. M. Bienvenu said, 'I am under great obligations to you and your Society.'

"*December 23rd.*—Messrs. Griffith, Appleton, and de Kerpezdron accompanied me on board the *Glory* and

Sampson, and also to the cartel. M. Bienvenu said, 'Your Society has done much for us, and I shall make it known when I return home.' Messrs. Elliott and Nevu said, 'If you come to France, we shall be glad to see you. The reformation on board this ship effected by your labours, proves the success of your mission.'

"*December 24th.*—This morning, a hundred and forty-three men were sent to France in cartels. They were chiefly invalids, aged men, and boys. Two of our particular friends, Messrs. Bienvenu and Gestling, were of the number. We distributed sixty Testaments, sixteen Bibles, and many tracts, which were received with gratitude. One said, 'I will speak of your attentions wherever I go.' Another, 'I never read the Bible till now;' and another, 'I will keep this book as my constant friend.' The parting scene was affecting. We addressed them, and commended them to God in prayer. A strong sense of gratitude was manifested by them; and when we left, they waved their hats and hands as long as our boat was in sight.

"The weekly expenses of our school are—

		£	s.	d.
11	Masters at 2*s.* 6*d.* - -	1	7	6
1½	Sheets of Paper to each scholar	0	18	4
	Pens and Ink - -	0	2	6
		£2	8	4

"1813. *January 11th.*—To-day I accompanied Messrs. Bantham and Prankard to see twenty-five

Dutch prisoners, about to return home. We gave them six Bibles and one Testament, which they received with gratitude. A Frenchman said, 'It is my custom to read the Bible to my companions every evening.'

"*July 29th.*—The following is about the number of our hearers. The congregations average a hundred and fifty in each ship. The attendance is very regular. There are ten schools, containing three hundred scholars, receiving daily instruction. There are also about fourteen hundred Americans, to whom we preach in English. The Scriptures are read with attention; prejudice gives way, and some are seriously disposed.

"*September 27th.*—This day Mr. and Mrs. Ware, from Ireland, and Mr. Greathead, of Sheerness, accompanied me on board the *Fyen* and *Glory*. Persons visiting the ships accidentally and unexpectedly are often pleased to find the men reading the Scriptures, which was the case to-day.

"*October 1st.*—Two cartels sailed for Morlaix. We gave the men twelve Bibles, seven Testaments, and several tracts. An old man said, 'I have learned to read the Word of God in your schools.' A young man said, 'If this Book be the gift of God, why should any be prevented reading it?' Another, 'The precepts of this Book are pure.'

"*October 18th.*—This morning, at noon, M. Rousseau and one of his friends breakfasted with us. They

had permission to do so from the commissary. M. Rousseau has been a steady friend to our mission upwards of three years. He is a young man of good education, from Angerville.

"1814. *January 22nd.*—On board the *Bahama*, I met with several Danish boys, who expect to go home soon. *They want good books.* The following Danish officers have regularly attended our worship: viz., Captains Henderson, Oxholom, Rosenôrd, and Messrs. Henderson and Felbourg, of Copenhagen. M. Hoede and his wife, of Amsterdam, have also attended.

"*February 4th.*—Preached a farewell sermon to the Danes. An affecting time.

"*February 28th.*—Had a large and attentive congregation on board the *Kron Prinz.* God is working here.

"*March 14th.*—Preached on board the *Irresistible.* Congregations large and serious. O, how much has my mind been depressed on account of this mission! I trust, after all, good will be done.

"*April 15th.*—Visited the *Glory.* The news from France has produced great *joy.* M. Rodier said, 'Since I sat under your ministry I have learned to bear captivity with greater patience, though I have now been a captive nine years.'

"At length peace was restored to Europe. No language can express the delight which this unexpected news produced among the prisoners. Cartels began to sail almost daily, with from fifty to eighty prisoners

each. Every day we attended, and gave to each passenger a Bible, a Testament, or a tract. From the 15th of April to the 24th of May, 1814, a considerable part of each day was spent in this delightful work. It was pleasing to hear the liberated captives say, 'We are glad to possess this Bible. We will carry it home to our families. This Bible shall always remain in my family.' One said, 'I have nine children; do give me one for them.' Others said, 'You found us naked, and clothed us; in prison, and you visited us.' We occupied a portion of each day in preaching farewell sermons on board the respective ships. My last text was, *La paix soit avec vous.*

"*May 21st.*—This day the remainder of the French prisoners were set at liberty, and we gave them books. The captains, on returning, said, that the very fish-women at Calais were anxious to receive books.

"*May 25th.*—My dear friends, M. de Kerpezdron and family, left us for Jersey.

"*May 26th.*—Went to Gravesend; distributed three hundred Testaments and several Tracts to the prisoners on their way from Norman Cross to France.

"From the Medway this Mission extended to Portsmouth, Stapleton, Norman Cross, Plymouth, and Dartmoor; at which depôts the Rev. Messieurs Thomas Warren, P. le Sueur, J. Etchells, and Amice Ollivier, were employed as missionaries.

"Some from each of the following places received good under our ministry:—Paris, Angerville, Grand-

ville, Bordeaux, Cherbourg, Dunkirk, St. Malo, Calais, Rouën, Toulon, Boulogne, Dieppe, Verdun, Reims, Rennes, Nantes, Guadaloupe, Toulouse, Havre.

"During the year I spent among the prisoners at Plymouth-Dock (1814—1815), I assisted at the formation of Missionary Societies at the following places:—Plymouth-Dock, Plymouth, Launceston, Camelford, Torpoint, Milbrook, Exeter, Liskeard, Truro, and Bodmin.

"I remark on these meetings:—1. They bring much important matter before the people in a pleasing form. 2. The people take great interest in them. 3. The Divine blessing attends them. 4. Extraordinary measures are necessary, as we have extraordinary calls. I am therefore of opinion that they deserve all encouragement." *

This interesting record may be closed by two letters. The first, under date, Rochester, July 20th, 1812, is addressed by Mr. Toase to the President of the Conference; the second is written by the prisoners.

"DEAR SIR,

"The last Conference having placed me in the peculiar and very unexpected situation of Missionary to the Prisoners of War at this depôt, I consider it my duty to give you a statement of the

* The date gives importance to what if written to-day would be mere truisms. At that time the Methodists did not all think as Mr. Toase did on this subject; some of them, indeed, very much otherwise. Hence the value of his suffrage, which was as constantly adhered to as it was early given.

success that has attended my feeble effort to do good to the captive and the stranger.

"On arriving at the depôt, I was much discouraged by the removal of Lieut. Simmons from the command of the *Glory* to a signal-station at a distance. As Mr. Simmons had been of great service to our cause (being a member of Society, and much respected by the prisoners), I feared that his departure would seriously affect our Mission. In this, however, I was happily disappointed; for when he had left the ship, and the command was taken by a stranger, we perceived no decrease in the number of our worshippers, nor in the desire to hear the Word of God.

"At this time we had liberty to preach on board the *Glory* only; but shortly after, through the influence of Dr. Coke, we received authority from the Government to visit all the prison-ships on the Medway, and I am thankful to state that we found many disposed to receive us.

"No sooner did the prisoners *hear* the Gospel than they expressed a desire to *read* it also. This induced me to state their case to the British and Foreign Bible Society; and through Dr. Clarke I obtained a liberal supply of Bibles and Testaments in most of the languages of the Continent. We have thus been enabled to establish Circulating Libraries on board each ship, to supply the hospital wards, and to give a present of a Bible or a Testament to those who appeared desirous to have one of their own.

"The number of prison-ships is ten, and the prisoners amount to about seven thousand. Hence, it was not possible for me to supply them all with regular preaching. It was therefore judged necessary to call out M. de Kerpezdron from Jersey; and I am thankful that the Lord gave me so excellent an assistant, both in respect to piety and abilities.

"Since Brother de Kerpezdron's arrival, we have laboured to do good by preaching, establishing schools, visiting the sick; and, through the blessing of God, we are much encouraged.

"1. We have regular congregations on board each ship, of about a hundred persons. These hear us *constantly*, and since we have introduced singing, the congregations have increased.

"2. The Scriptures are read with serious attention by hundreds. We often find, on going into different parts of the ship, companies of three or four reading the Bible, and others reading alone. I do not know of one who did so previously to our preaching to them.

"3. There is every reason to believe that a great number have received a degree of Divine light; and some, we hope, are thirsting for salvation. I mention the following instance from many. The prisoners on board the *Sampson* were remarkable for gambling and all vice. Such was their propensity that some had actually staked their clothes, and were literally naked. When we first visited the *Sampson* the prospect was

very unfavourable, and so it continued for some time. But at present there is no gambling-table in the vessel, and we have generally not less than two hundred hearers. This reformation has been much facilitated by several French officers, who have encouraged the men to hear us by setting the example themselves. I have a letter from these gentlemen addressed to this Conference, which may be thought worth reading.

"4. At this depôt we have many opportunities of sending the Word of God into France. A very interesting case of this kind occurred on the 2nd of June, and was published in the August Magazine.

"But notwithstanding all this, the work has been attended with many difficulties, and I have had a thousand fears. All have not favoured us. Many among the prisoners despise the Gospel and its messengers, and use their influence with their countrymen to prevent them from hearing. But, blessed be the Lord, He hath helped us! and, through His grace, the Mission is fully established.

"I beg to add, that I can do the work of a regular minister in a circuit, and preach four or five times a week to the prisoners. This will be obvious when it is understood that we can never preach before 9 A.M., nor after noon. Thus, there will be a considerable saving to the Mission Fund.

"I should have mentioned, relative to the Mission at Chatham, that though there is scarcely work enough

for two preachers, yet there is more, by three ships every week, than one can do.

"Having now delivered my thoughts on a subject of great importance, I leave the whole in His hands who doeth all things well."

The following is a copy of the letter referred to :—

"On board the *Brunswick* prison-ship,
"Medway, *Sept. 6th*, 1812.

"The Members of the Committee of the Prisoners of War, on board the *Brunswick*, to the Gentlemen of the Methodist Missionary Committee.

"Your Society, on sending on board our prison-ships the zealous missionaries, Messrs. Toase and Kerpezdron, who, in administering to us the consolations of religion, have added more than once temporal aid, such as clothes, to those of our unhappy countrymen who were naked, has a claim to our warmest thanks . . . . . .

"The wise exhortations of these ministers of the Word of God, which have proved a consolation to the unhappy prisoners at the very last period of despair, have given you an eternal right to the gratitude of all the prisoners of war at this depôt, and particularly to that of the officers. We are all sensible of the degree of courage that was necessary for men, who were not constrained by any authority, to penetrate into these dungeons of sorrow,—where the infected

air we breathe, the multitude of unhappy victims that are crowded into them, and the various diseases to which they are subject,—to induce them to come and spend whole days amongst us, and expose themselves to the same diseases which affect us :—The whole proves that nothing but Christian charity could produce such an effect. And the prisoners, by us and with us, return you sincere thanks for your attention to them; and beg that you will continue to us the same Christian charity, of which, we presume, we have not rendered ourselves unworthy by the attention we have paid to the instructions of your ministers.

" As it has been often said, Gentlemen, that we were men without religion, without manners, and ignorant of restraint, abandoned to all sorts of dissipation, and that the vigilance that has been exercised over us was the consequence of our ungovernable character; among the many benefits for which we are indebted to your Society, it is not one of the least, the publication by those who came to console us, and that Providence seems to have sent to bear witness to the truth, that many of the injurious imputations laid to our charge are untrue.

" Among such a number of men, the greater part of them composed of the unfortunate, and born in the class of the indigent, almost reduced to a state of nakedness and hunger, it is not surprising that some have given themselves up to commit great sins, which is in part to be attributed to the long and close con-

finement in which we are kept; but these, and vice in general, have disappeared more and more every day since you have visited us. One of the surest means above all, to banish even the thought of vicious actions, will be to continue the instruction already begun by your ministers, and the schools for reading and writing under the care of men of acknowleged morality: and we flatter ourselves that you will concur with us in the object.

"In a word, there is one benefit that we beg you to add to those already received, and which would perhaps be a source of infinite good; viz., to depute from your body persons, well informed and impartial, to come and take an exact account of our interior regulations, the improvement to be made, and the means to be adopted. We should receive this visit, Gentlemen, with so much more confidence, being convinced that Christian charity is, above all others, the motive by which you are influenced; and we doubt not that great good would result from it to the majority of the prisoners.

"We have the honour to be, Gentlemen, with the highest consideration,

"Your very obliged Servants,

"LE BERTRE, Colonel and Chevalier de l' Empire,

"VATABLE, Colonel, etc."

Chapter Second.

VARIOUS CIRCUITS.

1815 *TO* 1822.

IN the conduct of his mission to the French prisoners, Mr. Toase had displayed such an excellent combination of zeal and prudence, and so much general aptitude for French work, that the Conference of 1815 appointed him to a still more responsible and difficult position. He was made the General Superintendent of the Channel Islands' Circuits, and of all the Societies, both French and English, in those islands. Special instructions were also given him to visit France, and oversee the efforts then being put forth on behalf of evangelical religion in that country. The following extracts from his Journal will show some of the trials which arose in the execution of his commission, and also in what spirit he met them :—

"1815. *October 2nd.*—The French Quarterly Meeting was held this day. A severe bilious attack prevented my being present; but I was informed of the following particulars, with other curious things that transpired :—1. Though M. de Queteville charges only 10*s.* 6*d.* per week for board, and four guineas for

quarterage, they paid it unwillingly, and used very harsh language. 2. When it was proposed that something should be allowed me, they opposed it, although there was more than £20 in hand. They even proposed to divide this balance among the poor. This was rather approaching the disposition of a certain man named in Scripture, whose end was neither honourable nor happy. 3. Objection was made to my using a few short notes in preaching in French; they were the mere heads of my sermon.

"*October 3rd.*—The English Sunday School Committee met. All peace! I took an active part in instituting this school on the day of my marriage. I have sacrificed many personal and domestic comforts in accepting this appointment. But if the Societies can be brought into a state of *order* and *harmony*, I shall be thankful. Some persons in this circuit whom I knew to be wealthy, and generous in their poverty, now that they have become a little rich, would oppress the preachers in every possible way.

"*October 6th.*—This morning, at 11 o'clock, my dear friend Mr. Robarts and I sailed for Jersey. We had a pleasant passage of five hours, and our friends were glad to see us. After hearing a very useful sermon from brother Frankland, we proceeded to our abode.

"*October 7th.*—Spent this day in visiting old friends. In the evening we attended a French prayer-meeting, and afterwards met the leaders and stewards. Our

meeting was exceedingly agreeable. Here is a pious people, speaking the same things in two languages. Religion is everywhere the same.

"*October 8th, Sunday.*—I preached in French, at 9 A.M., from 2 Thess. iii. 1. Mr. Robarts preached in English, at 6 P.M., after which we held a lovefeast. Since I was last stationed in these islands, our friends have got a fine new chapel, and a considerable increase of the Society.

"*October 9th.*—Dined at Mrs. Britton's with several old friends. Heard Mr. le Sueur preach in French; met the singers, and read the rules of peace and union, to which they assented.

"*October 10th.*—Heard Mr. Robarts from 'God maketh my heart soft.' Received intelligence from home. All well! O Lord, keep me to do Thy will!

"*October 11th.*—Expected to sail for France, but the wind being contrary, we returned from the pier. In this journey I have no curiosity to gratify, and no private interest to serve. I leave my dear family in the hands of God, and go 'bound in the spirit,' and dare not stay at home.

"*October 12th.*—Breakfasted at 7 o'clock, expecting to sail at 8; but the vessel did not float till 11; and the wind being unfavourable, we wait till to-morrow. This is tedious work. I visited, however, more of my old friends, and met some whom I formerly taught to read.

"The general impression here is unfavourable to

our French mission. This arises chiefly from prejudice, and my own judgment is that *we should try*.

"*October* 13*th*.—Wind still contrary. O for patience, and more love to God! I preached from 'Let us come boldly,' etc., to a large and attentive congregation.

"*October* 14*th*.—At 7 o'clock, Messrs. Robarts and Frankland embarked with me on board *L'Aimée*, for Granville. The wind was short, and the weather foul; so after nine hours' sailing we put into Renneville. One of the sailors had heard me on board the *Fyen* at Chatham. On landing, my impressions were strange and peculiar. I thought of the Revolution and the subsequent wars. After having submitted to a personal examination by the officers of the Douane, we were permitted to proceed. The female passengers were chiefly smugglers, and their appearance was truly ridiculous. Loaded with flannel petticoats, several pairs of stockings, etc., etc., they presented an odd sight. Having agreed with Jaques David to convey us in his cart to Coutances, a distance of two leagues for 7*s*. 6*d*., we took leave of Renneville. The cart, the straw on which we sat, the roads, the weather, etc., afforded topics of conversation, and we passed pleasantly on to our destination. The *auberge* was miserable; but things were a little better at *La Blanche Croix*. The landlord apologized for being unprepared to receive strangers, but he did his best to make us comfortable.

"*October* 15*th*, *Sunday*.—This blessed morning I

awoke in France for the first time. At six o'clock the bells began to ring for mass; the streets are crowded with persons going in and coming out; and at the same time the shops are open,—business going on even at the doors of the church. Not feeling any desire to travel on the Sabbath, we tarried for the day, and attended *la, masse militaire.* There are no Protestants in this town, except an English family. The country is very beautiful in appearance, and in a high state of cultivation. Called on Lieutenant and Mrs. Steel who are settled here. Mrs. Steel told us of an English lady who died in the town a few weeks ago, and was refused burial in the consecrated ground. She was interred in a garden during the night. I was also informed of a tradesman who had long wished to possess a Bible, and having gone to Jersey on business, he procured one which he reads to his family every evening. There are two good institutions here for the aged and infirm. There are also two monasteries which are converted into a corn-market, and a court of justice. They are *now* of some service!

"*Sunday Evening.*—After supper, our landlady asked us if we should like a game of cards. This gave an opportunity of introducing religion, and I read and expounded two chapters in the New Testament; I then had a long conversation with the lady and her son. He said the people were led by the priests *machinalement.* I invited him to visit me in Guernsey, as he appears desirous of knowing

the truth. How deplorable the state of this people!

"*October 16th, Monday.*—Left Coutances at five A.M., and proceeded to St. Lo, where we arrived at ten. The country is very pleasant. At the half-way house we took some refreshment. The lady said, *Les Anglais ont fait revivre le pays par leur argent.* Arrived at Bayeux at six o'clock, where we slept comfortably.

"*October 17th.*—At six A.M. we proceeded to Caën, in a *voiture* which cost us twelve francs. At the gate our passports were narrowly examined. Mr. Frankland not having brought one from Jersey, was obliged to appear before the mayor, and with some difficulty was allowed to proceed. We received polite attentions in this affair from the landlord of the *Hotel de la Place.*

"Walked on to Beuville, where we found Mrs. Mahy, her family, and the little Societies well and happy. They were overjoyed to see us, and I had a large room well filled with attentive hearers. After dinner we went over to Périères, about a mile distant. The preaching room is about the same size as that of Beuville, and holds about 100 persons. They meet every Sunday, Thursday, and Saturday evening; the Class meets after the service on Sunday. I preached from John iii. 17; and although they had but two hours notice, the room was full, and they heard with great attention. Our preachers visit several other villages in the neighbourhood. This little church struggles with many difficulties, but still it prospers.

"*October* 18*th.*—Returned to Caën. At Bayeux met a man who had been one of my hearers at Chatham; we supped at St. Lo, and proceeded in the mail to Granville. General Turner, and his lady, being on the point of sailing to Jersey, kindly offered us a passage. Having a little time to spare we hired a small carriage and visited Avranches, six leagues distant. We had some hopes of introducing the gospel into this place, as one of our local brethren from Jersey had already preached with success to a few poor people. The priests however interfered, and Protestant worship was forbidden. Returned to Granville at eleven P.M. There we met several persons who had heard me on board the *pontons*, and who showed us much kindness.

"Sailed next day for Jersey, and after a passage of three hours and three quarters reached the island. The General treated us with great affability.

"*Reflections.*—1. This journey was taken in order to see the condition of our two little Societies in Normandy.

"2. The state of morals and religion forms a striking contrast to the face of the country. The latter is beautiful; the former most deplorable.

"3. There is a loud call for a preacher at Beuville and Périères. I think he should live at Caën.

"*October* 24*th.*—Waiting for a passage to Guernsey. Many unpleasant things have transpired here, especially in the Missionary Society. Arrived at home this

evening, and found my family well. Thanks to God!

"*October* 31*st.*—Met the trustees of the new chapel. God was with us, and we had much peace. I was requested to fill up the deed of the old chapel, and the trustees agreed to raise a certain sum among themselves.

"*November 6th.*—Met the English leaders; agreed to have the Lord's Supper once in six weeks, and a Missionary prayer-meeting on the first Friday evening in every month. I also met the French leaders, and explained to them the nature of my appointment, which, they said, they had not clearly comprehended. They want French Hymn-books, but are not willing to have a *new book*. They agree to support one travelling preacher.

"*December 9th.*—Held a Quarterly Meeting with the local preachers. They have not had one before, and I find them as ignorant of our discipline as if they had never heard a Methodist preacher.

"1816. *January* 1*st.*—The appointment I now hold in these Islands, and in France, was not of my seeking, and I strongly opposed it at the Conference. There is much to be done here before our discipline can be fully established: much wisdom and patience are necessary. Lord, help me! Once more I look back on the years that are past, and regret to see many good resolutions unfulfilled, and my covenant engagements too often neglected. On the other

hand, I have to record much mercy and compassion. And now, viewing the work in which I am engaged as being awfully responsible, and my own soul's salvation of the utmost consequence, I do resolve to renew my covenant with God, and to devote myself to Him as I have never done before. And now, O Lord! being deeply humbled before Thee, and much affected with the sight of my past unfaithfulness and present unworthiness, I do, through Thy grace assisting me, renew my covenant with Thee, and resolve to devote my future days to Thy glory. I lament exceedingly my past sins, and stand condemned in Thy sight. When I review my life, I have no hope but in Thee. My mind can find no refuge but in Thy mercy. Accept, O, most gracious God! my thankfulness for that keen sense of past unfaithfulness and present unworthiness which Thou hast caused me to feel; and as Thou delightest in mercy, be pleased to accept my unworthy soul. O, wash me from every stain of sin, and make me Thine for ever! I come to Thee, if I may dare to call Thee mine, in the name of Jesus. In that Name alone I find refuge and comfort; and relying on Thy word (1 Tim. i. 15; Heb. vii. 25), I confidently look to Thee for full salvation and eternal life. Receive, O receive a poor worm! Thou canst, Thou wilt, Thou dost receive him! I know, O Lord! the weakness of my heart; how subject to start aside from Thee; and I again deplore my manifold sins, and seek the aid of Thy grace to fulfil this

my solemn engagement. Take my body, and let it be Thy temple. Take my soul, and let it bear Thine image. Take my time, my talents, my all!

> 'Henceforth may no profane delight,
> Divide this consecrated soul;
> Possess it Thou, who hast the right,
> As Lord and Master of the whole.'

In this covenant which I make with Thee, I include my dearly beloved wife, and my precious children. Thou hast lent them to me; they are Thine. I acknowledge the loan, and pray that Thou mayest be pleased to continue Thy protection, and save them. Amen.

"W. TOASE."

"*January 2nd.*—At the French Quarterly Meeting it was agreed that the family of the preacher who shall be stationed here, shall be supported as far as the funds admit. Thus I am getting on *a little.*

"*February 10th.*—M. Ollivier went to France to visit the people at Roscoff, who were desirous of having a preacher. He landed at St. Malo, and proceeded on his journey till Monday evening. When at Chatelaudren, fifty-five miles from St. Malo, he was taken by a *gens d'armes* before the mayor, made a prisoner, and spent a very cold night in a damp cell, with a little straw for a bed. Next morning, he was marched back to Brieux, a distance of four leagues, to appear before the *Préfet.* Here he was examined and cross-examined. 'Who are you?' was the question.

'I am a Methodist preacher,' the reply. The *Préfet* remarked, 'That is the sect that has made such progress in England;' and he then ordered him to remain in the place till the following Monday, and to appear to the police twice a-day. Finding he was punctual the first day, they despatched an extraordinary guard with him to Morlaix, and there the English Consul obtained for him a passport to Roscoff.

"*February 26th.*—This morning the contracts were passed for the consolidation of the French and English chapels in Guernsey. A very important measure!

"*June 6th.*—The two years of my appointment are now drawing to a close in these Islands. I remark: 1. I came here against my inclination, solely in obedience to the wish of the Conference. 2. I have had much trouble with ignorant and high-minded men, who under the pretence of simplicity, humility, and love to the poor, are proud, inconsistent, and covetous. This, however, is not the general character of the French Society, but of a few men. 3. I have been in no small danger by sea during the winter voyages, especially on the 9th of last March. Having been through the Plymouth Dock District to beg for our chapel in Alderney, I returned by way of Weymouth, and embarked on board the *Sir William Curtis* packet. We left Weymouth about four P.M. on Wednesday, the wind being W.N.W., and proceeded on our course till we approached the Caskets, when the flood-tide set in

against us so strong that we could not weather the rocks. We put back in a very heavy sea, the wind blowing a gale. Not being able to reach Portland, we endeavoured to make the Needles, but were driven into Swanage, where we remained till noon the next day. The weather having moderated a little, we again put out to sea, and in the night there was a dead calm. Then a strong gale arose against us, and we were obliged to put back into Portland. Two hours afterwards the wind changed again, and we once more lay our course for Guernsey. The gale soon swelled into a hurricane, and we got under a close-reefed mainsail, stormjib, etc., and went on through a tremendous sea. We did not apprehend any serious danger till we neared the Caskets, when a squall bore down on us, and so shattered our poor vessel that we had little hope of deliverance. In our distress, we cried unto the Lord. I prayed aloud, and felt calm; but was much concerned about my family. The Lord was pleased to answer, and we arrived in Guernsey about noon on Saturday. Under God, we owed our preservation to the Captain, who manifested the greatest calmness and masterly seamanship. All praise to God!"

"The mystical religion of the French society may be traced to two sources, viz., the introduction of Madame Guion's works, and an inefficient ministry. A few men of piety, and scarcely any talent, have been allowed to preach, for want of better instruments; and

they have preached both themselves and the people into a thick mist. I have no desire to remain longer, but I am not my own. Send me, O Lord, where Thou wilt; only do not forsake me, but bless me, and make me a blessing!

"*September 19th.*—Mr. Powis accompanied Mr. Dowdney and myself to Cherbourg. Remained at sea all night, and landed in the morning. Being Sunday I preached at half-past ten from 1 John iv. 19. Mr. Powis preached to the English at three o'clock, and Mr. Dowdney to the French in the evening. The congregations were large and attentive; and they expressed regret that we could not stay with them a longer time. Mr. Powis preached again in English on Tuesday, and Mr. Dowdney in French. In the evening we embarked for Alderney, where we arrived next morning at six o'clock. A preacher should be sent to Cherbourg, as

"1. I have formed a small class: 2. There is a disposition to support a preacher in part; and 3. Many of the French appear willing to hear.

"1818. *January 4th.*—Renewed my covenant with God; and committed my family, and self, and work into His hands.

"Early in 1815 there was an opening for a Wesleyan Mission at Brussels, and the Rev. R. Robarts was selected by the committee to visit that city. Having received letters of introduction from the Rev. Dr. Steinkopff and others, Mr. Robarts proceeded to this

new field of labour, and was cordially received by the Rev. M. Charlier, Pastor of *La Chapelle Royale*, and also by M. Mertens, a Christian merchant. From many other Christian friends Mr. Robarts received encouragement; so that during the three months he resided at Brussels, he was enabled to prepare the way for a mission to that populous city. In this work, Mr. Robarts was succeeded by the Rev. Armand De Kerpezdron, who soon after his arrival received authority from the Dutch Government to prosecute his ministry. Though the congregation was not large, the prospect of doing good was very encouraging; and it is well known that his ministry was made a blessing to many of the hearers. There was, however, another opening at Mer, near Orleans; and no man who was fully qualified for that station being at liberty, M. De Kerpezdron was removed thither, and Brussels was left vacant. I cannot avoid saying that I have always regretted the removal of the Wesleyan Mission from Brussels, as it is my strong conviction that if the same preacher had been continued there a few years, we should have had a large congregation, and a numerous Society.

"*April 5th.*—Left Guernsey at half-past nine A.M. for Orleans and Mer; but took Jersey in the way, where we held a Missionary meeting. J. Macculloch, Esq., was in the chair. I preached in French on Monday evening, and attended the Missionary meeting on Tuesday.

"*April* 8*th.*—Embarked on board a little vessel, commanded by Captain Bell, for Renneville. We had several squalls, but arrived safely.

"*April* 10*th.*—Left Coutances for Caën at five this morning. Called on Mrs. James and Madame Bardell. There are about 1,000 Protestants in the town, and sometimes the congregation does not amount to more than thirty. The annual fair; great dissipation.

"*April* 11*th.*—Spent some time with M. Rollin, Pastor of the Church. He spoke of the persecution at Nismes, and strongly advises me to visit the Protestants in different parts of France, particularly at Paris, Orleans, Rouen, Condé, etc. He is confident that the late persecution in the South was chiefly of a religious character. The Roman Catholics sung a song the chorus of which was,—

'*Nous tremperons nos mains,*
Dans le sang des Protestans.'

It is certain, however, that the Duke d'Angoulême had Protestant officers on his staff.

"Dined with Mrs. James and her amiable daughter. Heard of a gentleman who lived many years in London, and who on returning to France built a chapel in which he preaches. He might as well, or better, have remained a Papist, as he has become a Socinian. A conversation took place on the subject of the French character. The most exquisite delicacy and the greatest coarseness meet in the same individual.

"Arrived at Beuville in the evening, and attended the prayer-meeting. Much piety and simplicity appear among the people.

"*Sunday, 12th.*—Preached this morning at Beuville from 1 Peter i. 3—5. The congregation was large and attentive, and God was with us. Some wept, and many said they were much refreshed. I visited the tomb of the pious du Pontavice. He lies in a garden in this village, and the remains of several of our Protestant friends are buried near. Happy England! Madame Lucas offered 100 francs towards a chapel in Beuville. In the afternoon I preached at Périères to about 100 persons. The chapel is small, but well built and very neat, with a stone pulpit. We had a good class-meeting after the public service. Was informed that many, who were not members of our Society, have died in the Lord since preaching was established here. All allow that the Methodists have done much good. The name of du Pontavice is precious throughout this part of the country.

"*April 13th.*—Breakfasted with M. Rollin. He advises us to visit all Protestant France, and establish a correspondence everywhere. He thinks some great political changes will take place soon. Was much pleased to meet one who had been a prisoner of war on board one of the *pontons*. He has become a Protestant, and walks consistently.

"*April 14th.* — Took *diligence* for Paris at four A.M., and arrived at half-past nine on the following

morning. Distance 156 miles; time twenty-nine hours and a half.

"*April 16th.*—Visited the *Oratoire*, and attended the marriage of a young couple by M. Marson. The zeal of the Protestants is beginning to revive here, but they are too gay and trifling to think seriously of religion. There are about 40,000 Protestants in Paris, three ministers and two churches. I am satisfied that if we could obtain permission to preach in this city, we should soon have good congregations. This is the first visit of any Wesleyan missionary since that of Dr. Coke and M. de Queteville immediately after the Revolution.

"*April 17th.* — Arrived at Angerville, about fifty miles south of Paris. Here my friend M. Rousseau lives. I knew him more than four of the eleven years during which he had been a prisoner of war, and now I had the happiness of seeing him in the bosom of his family. Our conversation turned on religion.

"*April 18th.* — Went with my friend Madame Tercelui and others to see the Chateau and Park of the Duchess of Monchy. A most beautiful property, but falling into decay from want of a tenant. In the park there is a monument to the memory of the celebrated circumnavigator, Captain Cook, and another to that of two sons who were lost in the *Perouse*. From a *colonne* of 199 steps, the view of the surrounding country was most extensive. We

sang a hymn in the *Salle à Musique.* The people generally are getting information.

"*April* 20*th.* — M. Rousseau took me in his carriage as far on my way to Orleans as Chevilly. The journey ended about noon, and I soon found my good friend Chalmers. The evening was spent with him and several members of the consistory. They gave me some curious information, part of which is as follows:—1. About twenty-four young men said to the priest a short time ago, 'We shall no longer eat your wafer gods, nor worship your wooden images.' 2. A priest going to visit a sick woman in the country took with him, as usual, the *Bon Dieu.* The servant brought a horse for him which he mounted; but he desired John to lead the animal. 'But, Sir, you have the *Bon Dieu* to protect you.' 'Yes,' was the reply, 'but I cannot trust that much.' 3. A priest supping at the house of a Protestant at Orleans, during *Carême,* had a plate of *soupe graisse* brought to himself privately, while his companions had *soupe maigre!*

"*April* 21*st.*—Had an interview with M. de la Gard, the Protestant minister of the place. He received me very kindly, and appeared pleased to hear that we intended establishing schools among the people. I spent the evening with M. Esslinger, Chaplain of the 1st Regiment of Swiss Guards, and promised to procure for him a few Testaments. A priest has ventured to say that Popery is working its own ruin, and will soon have done its work. An

English family, living at a distance, was delighted to hear of my arrival, and came ten miles to hear the word. I preached in the *Temple* to a very large congregation, consisting of several respectable families, and a great number of Swiss soldiers with their officers. Dined with M. de la Gard, and slept at my hotel in a room adjoining those of the brother of the King of Spain.

"*April 23rd.*—Our parting with the friends was affecting; but as my call was to Mer, I could not tarry any longer. M. Bigott, said, 'Thank God, we heard the Gospel last evening.'"

"MER is a large county town, inhabited chiefly by Protestants. I had a long interview with M. Gallas and M. Brewer, fils, who seem very desirous to have a missionary, and I have promised to secure one. The situation of this church is truly distressing. In the town and surrounding villages there are about fifteen hundred Protestants, but they are truly as sheep without a shepherd.. M. le C., a man of great talent, was their pastor. He became a Papist, received Roman Catholic Orders, and was appointed to preach his first sermon in the cathedral at Orleans. He took for his text, 'This is none other but the house of God,' when he was struck silent, and did not say another word. His successor was an unprincipled man, and was dismissed. They are now without a minister.

"To this place M. de Kerpezdron was removed

from Brussels. After labouring some years in connection with the Wesleyan Conference he thought it might be more advantageous to the work of God in France to accept the usual salary from the French Government, and become the pastor of the congregation. There is every reason to believe that his labours have been owned of God. Chiefly through his efforts a large chapel has been erected and a flourishing school established. The spirit of piety has greatly revived in the neighbourhood.

"On the way home, I passed through Blois, on the banks of the Loire, to Tours. On the road a little girl approached the conveyance and repeated her *Credo* and *Pater noster*. A woman came out of a cottage and said, 'My child can pray *divinement bien*.' From Tours, I travelled to Le Mens, Alençon, and Caën. The following lines were written on the revolution.

'*O peuple quelle bête!*
O peuple quelle machine!
D'avoir un bonnet sans tête,
D'avoir un arbre sans racine.'

"*April 29th.*—Walked to Condé. The weather was very hot; and we were obliged to sleep in a small public-house in a wood, where we were in danger of being robbed. Providentially my brother-in-law was awake when the door was attempted.

"*April 30th.*—Heard a sermon in the Protestant church at Condé to about 100 persons. After

preaching a woman exclaimed, 'O, Sir, we have no religion here! we need some one to stir us up.'

"*May 2nd.*—Preached at Condé, at ten o'clock, to about 100 people. They heard attentively.

"*May 3rd.* — Preached at St. Honorine from Hebrews vii. 27. About 200 persons were present, and they listened attentively. There are fifteen Methodists in this neighbourhood who were awakened under the late Mr. Mahy. Baptized the son of M. Laval, Pastor of the Protestant Church at Condé. The child was named Philemon.

"*May 5th.*—Had a long interview with M. Rollin, at Caën, who proposes taking a young man into his house, to perfect him in the French language, that he may preach in his *arrondissement*, or circuit. The expense will be about 1,200 francs per an.

"A duel took place here a few days ago between a young Frenchman and a young Englishman. The former fell, and the priests refused to bury him. The young men, his companions, were much displeased. One said, *Respectons la conscience du Prêtre; mais nous sommes Français qui n'avons pas besoin des Prêtres: nous sommes tous sacrificateurs;* and they buried him themselves.

"From Caën I came to Havre, and thence to Portsmouth and London. Returned to Guernsey by Bristol. Journey 1,117 miles.

"The congregations had considerably increased at Périères; and a small chapel had been erected by the

contributions of the people, and the gratuitous labours of the masons in the village. Our prospects were now encouraging, and there was a loud call for help. At the Conference of this year the Rev. Charles Cook was appointed to the Missionary station in Normandy. Immediately afterwards I met Mr. Cook in London, and we made our arrangements for the ensuing year. He was kindly received into the house of M. Rollin, where he diligently applied to the study of French. He preached his first sermon at Beuville, very much to the edification of his hearers.

"*September 27th, Sunday.*—At the request of our Committee I am on the point of setting out for Paris, where I am to meet Mr. Hawtrey, and to proceed with him on a visit to the Protestants in the South of France. I do not undertake this journey to gratify any feelings; but I go, because desired to do so. O God, bless me; bless my dear wife and children, and keep them in health and peace till my return!

"*September 28th.*—Embarked for Cherbourg, with Colonel and Mrs. Welch and family, Mrs. Martineau, and M. Falla. Passage nineteen hours. Thank the Lord, for all His mercies, so numerous and so great.

"*September 29th.*—Met our little Society at Cherbourg, and prayed with them. They are very anxious for M. Ollivier's return. Got my passport examined, and proceeded with M. Falla to Caën.

"*September 30th.*—Arrived at Caën after a most disagreeable night. The carriage was uncomfortable

and the roads wretched. M. Rollin recommends Caën as a central place for a missionary. Took a conveyance for Rouen, and supped at Lisieux.

"*October 1st.* — Arrived at Rouen at nine this morning; distance, thirty leagues; time, eighteen hours. Met this afternoon a person who sat under my ministry on board the *Glory*. He was very happy to see me, and invited me to his house. He still had the Testaments.

"*October 2nd.*—Arrived in Paris this morning at seven o'clock. I have travelled four nights in succession; yet, through the goodness of God, I am quite well. I was shown into the very rooms I occupied when last here: and also met a person who had received good under the ministry at Chatham. This he mentioned in the presence of several gentlemen. I saw the Duchesse d'Angoulême at the Tuileries this morning. She is a sprightly, active woman, of rather low stature. What a change of circumstances for her! Mr. Hawtrey arrived this evening. O my God, bless our journey!

"*October 3rd.*—Called on M. Soulier. To call again on Monday morning for letters to the South. He informs us that the people at Nismes want more ministers, and that the persecuting spirit still continues among the Roman Catholics. To-morrow M. Marson preaches. M. J. *se repose un dimanche en trois.*

"*October 4th, Sunday.*—We had a good season in reading the Scriptures, singing and prayer at our lodg-

ings. Probably it was the first time that God had been worshipped under that roof. Heard M. Marson preach from "Let every one that nameth the name of Christ," etc. It was a good sermon. We remained at the sacrament, and found it to be a solemn time. I trust God will again have a people in this city.

"We had an interview this afternoon with Mr. Hawtrey's friend, Count Cousen de Courchamps. The Count began by saying, 'If I had ventured to write you a letter, I should have requested you not to come, as everything is changed since I last saw Mr. Hawtrey. The ministry is changed. Count La Garde who is our friend has gone as Envoy to Bavaria, and he is the only man to whom we can look. The Duc de Richelieu has gone to the Congress, and the King has no will of his own.' He added, 'I am suspected, and am under the eye of the police, who watch my every step, and open my letters. I have written to the Pope on the subject of religion in France.' He thought we had better delay our journey *for the present;* but that if we determine to proceed, the only evil that can befall us will be a prison for a night, and an escort home next day. He mentioned Nismes as a suitable place of labour, adding, 'If those churches which have no Pastors should choose you, the Government will not object. . . . Quakers, or any other sect, may propagate their sentiments without opposition under the name of Protestants.' He spoke with indignation of some Protestant ministers whose conduct is immoral.

He then read a letter which he had just written to the Emperor of Russia on the union of the Greek and Roman Churches, and the nature of Christianity. 'The Scriptures,' he observed, 'without the Divine influence, are a dead letter. God said, *Go and preach*, not, *Go and write.*' He earnestly advised us to ask counsel of God with respect to our own proceedings. 'For,' said he, 'your work is so holy that you may safely look for the Divine protection; if one soul be converted, he will be useful to others.' He thought that, on the whole, we might take the journey, but that it would require very great prudence. At the close of the conversation, the Count mentioned what I can scarcely believe to be true, that an effort is now being made to unite the Churches of England and Rome.

"*October 5th.*—After much prayer, we visited certain friends with a view to obtaining information respecting our intended journey. Called again on M. Soulier who gave us a letter to the Vaudois, and went for our passports, but did not receive them. Called also on M. Gregoire, the ci-devant Bishop of Blois, who received us very kindly. The Abbé had written a dictionary of all religions in which he gave a false account of the Methodists. We told him that he had grossly misrepresented us as a body. He seemed surprised, and promised to correct the article in the next edition. The article was translated from Lackington's Memoirs of himself.

"*October 6th.*—Called again on the Count, who is of opinion that there will be a rupture as soon as the armies are removed. Had an agreeable interview with Mr. Ward, the American Consul. He told us that the Americans resident in Paris were very anxious to have an English preacher.

"*October 7th.*—Visited the Catacombs, and walked about among 2,500,000 human skeletons. The place is sixty feet under ground. What a lesson! Met M. de Kerpezdron in an immense crowd at the Tuileries.

"*October 8th.*—M. de Kerpezdron and his son breakfasted with us. We all joined in prayer for direction, and afterwards called on the Count. He now discouraged our taking the journey *for the present*, but assured us of his help as soon as circumstances permitted. We dined with M. Boissard and several of his friends. He is the minister of the Lutheran church, and appears to be a pious man. M. de Kerpezdron gave the company a brief but interesting account of Methodism. Called on M. Juillerat on the subject of the appointment to Mer. He gave us encouragement to proceed in the matter by taking certain steps. M. Boissard related at dinner that when Buonaparte returned from Elba, and was within twelve miles of Paris, — the King gone, — it was Sunday, and the lesson for the day was John 19th, in which is this passage, *Nous n'avons point d'autre roi que César.* In their translation, *Empereur* is substituted for *César.*

"All things were now prepared for the journey; our places were taken in the diligence, and we were ready to start, when the news reached Paris that the South was in the greatest agitation. The most judicious of our friends strongly advised us to wait for a more favourable opportunity, and after much prayer we decided to postpone the journey.

"*October 9th.*—We left Paris at ten P.M. with my friend Hawtrey for Caën, Condé, and Cherbourg. Mr. Hawtrey was taken very ill on the road, and obliged to return to Paris. This caused me much grief.

"*October 10th.*—Arrived at Rouen at eight this evening, in company with Mr. and Mrs. Collings of Guernsey. Attended the Protestant Church, and heard M. Pourier preach a good sermon. Next day was spent in visiting our friends from house to house.

"*October 14th.*—Preached at Cherbourg. A poor woman who had been present went afterwards to confession. The priest asked whether she had heard the English preacher. She answered 'Yes.' Then said the priest, *Je ne puis vous pardonner, il faut aller au Pape.*

"*October 15th.*—I buried an old Irish gentleman in the Catholic ground. A crowd of people accompanied us, and I addressed them.

"*December 31st.*—Preparing to address the French congregation at nine o'clock. Time flies! O Lord, forgive my unfaithfulness!

"1819. *January 1st.*—Had a solemn time at the

Watchnight service. The English began, and the French concluded. O my God, I again most solemnly give myself and family to Thee! save us!

"*October 5th.*—This afternoon we committed to the dust the remains of my dear brother-in-law, Richard Robarts. He died in the full triumph of faith on Friday last, aged thirty-four years. His life was an example of indefatigable application and piety, with every amiable quality that can adorn human nature. May my end be like his. Amen!

"1820. *April 12th.*—After the missionary meetings in the Islands were over, I embarked with my wife, William, and Margaretta for France. We sailed in a small cutter for a village on the coast, and had a very pleasant passage. Next day the driver of the conveyance frequently took the name of God in vain. Mrs. Toase reproved him. He replied that he had already been reproved by an English lady for the same thing, and that he would try to be careful.

"*April 16th.*—At Caën, very ill. I am obliged to spend this holy Sabbath without doing anything for God. Heard M. Rollin at church.

"*April 18th.* — Preached at Périères to a good congregation. Here we have a precious people. Heard with pleasure from a letter that Brother Cook has received intelligence from Rome that a Protestant service is allowed in that city, and that M. Rollin expects to preach there before his return.

"*April 21st.*—I buried a Protestant in the corner of

a garden, and delivered an oration at the grave to a large and attentive congregation. Some years ago a Roman Catholic gentleman married a Protestant lady on condition that the children should be educated in the Protestant faith. The lady died. M. Rollin inquired if the condition had been observed. 'O yes,' was the reply, 'the maid who has all the care of them is a *Methodist!*'

"*April 23rd.*—Had a good season in preaching at Périères from Ephes. i. 13, 14; the congregation very attentive. A pious woman remarked, 'I never see a ship sailing along the coast without praying that it may bring us a missionary.'

"*April 28th.*—Our District Meeting began at Beuville—the first held in France. There were present, W. Toase, Chairman; Amice Ollivier, J. Hawtrey, Charles Cook, and Henry de Jersey. Never did I feel more need of Divine assistance than I do this day.

"Placed in a country completely demoralized—the people divided into Deists and blind devotees, we need wisdom and love. Good has been done at each station; some new doors are open to us. We have much peace among ourselves, and the business was brought to a happy close in the evening.

"The following answer was given to this question, 'What is our opinion relative to the actual state and prospects of the different Missionary stations in this district?'

"'With regard to Paris, we are concerned to state that very little regard is paid to religion. The Protestant pastors do not appear to take any interest in our cause; and have, with few exceptions, treated our brother with neglect. We are happy nevertheless to state that brother Hawtrey is in the habit of regularly preaching every Wednesday and Lord's Day to a small congregation of attentive hearers. He has laboured under many difficulties; but we are encouraged to hope that, unless the authorities interfere, good will eventually result.

"'*Beuville.*—The preaching house is well filled, and there has been an addition of three members to the Society. Several others have been awakened, but have been prevented from meeting in Class by the reproach of the Cross, which here prevails to a very high degree.

"'*Périères.*—The congregations here are also good, and the little Society prospers. We have also preaching at two other villages,—at Cresserons, two miles hence, where there is a congregation of a hundred persons; and at Courcelles, nine miles distant, where we have about eighty hearers, and where they are building a neat little chapel.

"'*Condé.*—We still have access to the Protestant churches at Condé, St. Honorine, Frêne, Montilly, Attisse, and Montauban; in all these places we are received with much apparent affection, and the continuance of our ministry is earnestly desired.

"'*Mer.*—We hear with pleasure that M. de Kerpezdron has received the sanction of Government, authorizing him to preach to the congregations at Mer; and from his communications with Brother Hawtrey, we learn that his congregations increase, and that the prospect is good.

"'*Cherbourg.*—We are happy to state that Brother Ollivier is much encouraged. The congregations vary from sixty to a hundred and twenty. We have the fullest persuasion that our cause is well established in that town; and with the Divine blessing on our brother's labours, we expect greater things than these.

"'On the whole it is evident that God is preparing the way for the general spread of true religion throughout the country. Our opinion rests on the following grounds:—1. An increasing conviction in the public mind of the necessity of spiritual religion. 2. The success which has actually attended our labours, so far as we have been permitted by the authorities to exercise our ministry. 3. The increasing influence of free schools, conducted on liberal principles. 4. The establishment of a Bible Society at Paris. 5. The conversion of several persons, Deists among others, by the reading of the Scriptures. 6. The disposition on the part of the Government to maintain religious toleration. As an instance, M. Ollivier has recently been authorized by the Minister of the Interior to exercise his ministry at Cherbourg.'

"The first Lovefeast ever known in France, was

held at Périères, on Sunday, April 30th, 1820. The Preachers at the District Meeting, and about twelve French Methodists, were present.

"I received the following statements from the brethren.

"1. A poor woman at Cherbourg, a Roman Catholic, in her visits to Guernsey, heard a person read some portions of Scripture. She was much edified, and desired a Bible; but as she could not read, a neighbour read to her. She learned from the Scriptures that Popery was anti-Christian, felt deep conviction, and joined our Society.

"2. When the Class was formed at Cherbourg, a poor woman wished to contribute her weekly pence, but M. Ollivier thought her too poor to do anything. She went home, and her daughter read to her of the widow who cast her all into the treasury. She said 'I must give my mite,' and has continued to do so.

"3. During Brother Cook's visit to the South of France, a hundred and fifty persons consulted him privately on religious subjects.

"4. The Marquis de Liancourt mentioned at a Bible Meeting in Paris that Louis XVIII. remarked to the successor of M. Pourier, a pious Protestant Minister, lately deceased, *Quoique je ne suis pas de votre religion, cependant je désire qu'elle ait toute la prospérité possible; et je ne puis vous offrir un meilleur example á imiter que le Pasteur qui vous a précédé.*

"*May 3rd.*—Circumstances of importance having rendered it necessary for me to accompany Mr. Hawtrey to Paris; I preached this evening to a small congregation from Romans v. 1. This is the first time I have preached in Paris. My wife, Mr. Hawtrey, and myself had a pleasant journey.

"*May 21st.*—Preached at Athis at ten o'clock, after which I walked to St. Honorine and preached at three. Brother Henry de Jersey's labours have been much blessed.

"*May 22nd.*—Met my dear wife and children at Vire, and proceeded to Ville Dieu. Visited the church and copied from the door the following bull:

"*Le Souverain Pontif Pie VII.*

"*Animé d'une tendre charité pour le salut des ames, et voulant pour la plus grande gloire de la Religion, les fair participer aux trésors de l'Eglise, nous accordons Indulgence Plenière, et remission de tous leurs péchés, a tous les fidèles de l'un et de l'autre sexe, qui aprés se confessé et avoir communicé, visiteront l'Eglise paroissial de Notre Dame de Ville Dieu, dans les deux jours de chaque mois qui seront déssigné par l'Eveque, et qui y prieront pour la paix, et la concorde entre les Princes Chretiens, l'extirpation des heresies, et l'exaltation de notre Mère la Sainte Eglise.*

"*Donné à Rome sous l'anneau du Pêcheur.*

"3me d'Octobre, 1817, et de notre Pontificate 19."

"*Semper eadem,* W. T."

"*September 8th.*—Sailed for St. Malo at seven A.M., and arrived at three p.m. On the following day I preached at the house of my friend James Macculloch, Esq., near St. Servan. The congregation was good and attentive. Met Dr. and Mrs. Paddock whom I had not seen for fourteen years. The following persons were joined in Class; Jos. Thomas, a Supernumerary, and Mrs. Thomas; James and Mrs. Macculloch; Ann and Mary Le Pelley; Francis and Mrs. Ewins; Ann Hannay.

"A large room was hired, and a numerous congregation was formed. There is reason to hope that we may have a flourishing cause here.

"1822. *June.*—Went to St. Servan to attend to the affairs of that small rising church. On landing, I was seized with cholera, and was in great danger for several hours. To my dear friends, Mr. and Mrs. Macculloch, and Mrs. Batty, I owe my life, under God. O Lord, what shall I render unto Thee!

"My reflections on leaving the Islands are;

"1. The Lord has blessed my labours.

"2. He has helped me *in great difficulties.*

"3. I leave things in better order than I found them.

"4. I have laboured disinterestedly.

"5. But I am a most unprofitable servant."

"*A Protestant anecdote.*—A gentleman in Guernsey was in great distress on account of his soul, and applied for advice to his minister, the Rev. Mr. B. He did so

with the greater confidence, as the minister had announced from the pulpit that he would be happy to advise any who wished it. *Je suis chargé de mes péchés*, said the gentleman. 'Your head is weak,' replied the minister, 'wash it every morning with cold water!'"

Miss Cooke, of Guernsey, supplies an incident that occurred to Mr. Toase, probably about this period. "On one of his visits to Pierre-le-Port, he called to see my dear father, the Rev. Corbett Cooke; but as Mr. Toase, always an early riser, came at the hour of seven A.M., none of the family were visible. On descending, however, to breakfast, we found an agreeable elderly gentleman quietly waiting our appearance. He was seated by the window, enjoying the prospect of the flowers, the garden, and the lovely waters of La Manche. And perhaps it was the earliness of the visit that led him to relate the following occurrence which nearly cost his life. On a former visit to Jersey, as he intended leaving by an early steamer, he begged the family, by whom he was entertained, not to disturb themselves, saying that he would leave without breakfast. This, however, was not allowed, and a servant was told to prepare tea for Mr. Toase. So in the dim twilight, standing like an Israelite of old ready for departure, the traveller lifted the cup to his lips, and hastily drained off the contents. But scarcely had he done so than he became

conscious that some odious beverage, other than tea, had been, by mistake, given to him. Violent indisposition ensued, and it was found that the poor servant, in the hurried effort to assist the departing minister, had emptied into the pot, not tea, but the contents of a canister of tobacco."

"In 1821, Mr. Cook was stationed in the South of France, while M. de Kerpezdron laboured at Mer, and Messrs. De Jersey and Tourgis in Normandy. An account of Mr. Cook's travels and labours in an extensive tract of country is given in the Report of the parent Society for that year. As an instance of the manner in which he was received, I cite the following: 'The news of the arrival of a Protestant missionary,' writes Mr. Cook, 'having reached many of the villages, I had not less than nine hundred hearers. Everywhere there was a disposition to hear. Neither the hills which were covered with snow, nor the pelting of the winter storm, prevented multitudes, both male and female, from travelling on foot many miles to hear the glad tidings of salvation.'"

After spending seven years in the Channel Islands, Mr. Toase was appointed by the Conference of 1822 to Bristol, where he laboured for three years. But though no longer officially connected with French Methodism he took a lively interest in it, and frequently visited the Continent to promote the work which he had at heart.

Chapter Third.

1823 *TO* 1836.

THE year 1823 was somewhat remarkable for a favourable opening at Charenton, near Paris. At that place there was a large iron foundry belonging to a company of English gentlemen, and which was carried on by English workmen. A request was made to the Missionary Committee for a preacher, with an offer on the part of the proprietors to pay the expenses of such an appointment. This was granted, and the Rev. W. O. Croggon was stationed there. The following year the Rev. J. H. Adams succeeded Mr. Croggon in the English work, and the Rev. P. Tourgis was appointed to preach to the French inhabitants of that place, and to endeavour to revive our defunct cause in Paris. Mr. Adams laboured at the station with great acceptance till the establishment was broken up, and the workmen returned home. During this year Mr. Tourgis succeeded in raising a French congregation in Paris, and there is now better hope of success in that capital. The difficulties are such as no one can enter into unless he reside on the

spot, and have a knowledge of local circumstances. Revolutions and counter-revolutions, together with great ignorance among the people of our design in visiting the country, and much prejudice encouraged by some of our own countrymen who reside there, and by others who occasionally visit the metropolis, have all conspired to hinder the work of God. After the revival of this mission by the instrumentality of Mr. Tourgis, a room was taken for preaching in the Rue St. Denis, as well as one in the Faubourg Montmartre. To these was afterwards added the little chapel now occupied in the Rue Bouloy. These places were fitted up chiefly at the expense of Robert Burdett, Esq., assisted by a few of his personal friends. To that gentleman, who has for many years been an accredited member of the Wesleyan Society, the cause of missions on the European Continent is under great obligations.

"It was not till after many urgent requests that the Committee agreed to station an English minister in Paris, to preach to those of our countrymen in that metropolis who were willing to hear and support such a ministry. The appointment of the Rev. R. Newstead (in 1833) to that field of labour is already beneficial to the general cause. Viewing this appointment in connection with our French work, which, it is admitted, is our first and most important duty, such an establishment is likely to be exceedingly useful.

"*Notes of a Journey to hold a District Meeting in*

France.—Mr. Hawtrey, Mr. Burgess, and myself, came on board the *Admiral Wood*, Captain Spears, of Faversham, who gave us a free passage. We arrived at Dieulette in five hours, and after considerable difficulty we were permitted to land. Accompanied by a priest, we called on the Marchioness de Bruque. Slept on straw. In the coach to Caën, we conversed with a priest, a Colonel, and a Captain, and read Wesley's Sermon on 'Whosoever is born of God doth not commit sin.' Went afterwards to Beuville, where Mr. Hawtrey preached to a good congregation. The business of the District Meeting was satisfactorily conducted. An entire village, near Cherbourg, having heard that missionaries had arrived, came to worship with us, but they were disappointed, as the necessary authority had not been received. One remarked, 'It is the light, and cannot be stopped.' Preached at Périères to a good and attentive congregation; the people were much affected. Arrived at Cherbourg, and left for home at eight P.M."

"*A fact.*—Mr. Wilder, an American gentleman, came to the service held by Mr. Hawtrey, and said, 'You will soon have a great opportunity of confessing Christ. The police are informed of all your movements; your name is down as a setter forth of strange doctrines; and if your congregation exceed twenty persons, you are to be arrested.' Mr. Hawtrey however preached, and the number of hearers was

nineteen. About three weeks afterwards, at the close of the service, a police officer called on him with a letter from Count D'Anglas, Préfet of Police, stating that a person calling himself a pastor, desired the commissary to inquire who Mr. Hawtrey was. A conversation ensued for half-an-hour, when Mr. Hawtrey was requested to call at the Police Office, and assured that every facility for preaching would be afforded as far as prudence would sanction. He called accordingly, but found that his name was not known; and leaving his card, departed. On the Tuesday following he received an intimation that he should call again at the office. I accompanied him: the gentlemen were very polite, and recommended us to obtain a line from M. Monod. This was done, and we received full authority to preach."

"1825. *February 26th, Bristol.*—This day our dear and lovely Mary Ann died. She was seized with inflammation on the chest about a fortnight since. We mourn her departure, but submit to His will who cannot err.

"*November 20th.*—I preached at Portsmouth on the conversion of Zacchæus, when I took occasion to make some observations on the subject of Restitution. I afterwards received an anonymous letter covering a sum of money which had been unjustly taken from a female seventeen years ago. The writer stated that it was from conviction under my sermon

that the money was thus restored, and that more should be sent as soon as possible. I found the address of the injured person, and forwarded the amount. Great is the power of conscience!

"1826. *January 31st.*—The Annual Tea Meeting for the Methodist Sunday-school at Portsmouth was held in the rooms at Green Row. The speaking was very good, and the following circumstance shows that it was not in vain :—A young man from Winchester, who was on his way to a school in France, being a Roman Catholic, was put back in a storm, and came on shore at Portsmouth. A friend persuaded him to attend the meeting. He was fully convinced, from what he heard, of the errors of Popery, and instead of prosecuting his voyage he returned to his friends. When quite a youth he had been a member of the Methodist Society."

Notes of a Journey to Ireland in 1833.—"*April 22nd.*—Left London for Bristol in the coach. Two ladies of rank were with me, and we kept up a pleasant conversation till we arrived in Bristol, at eight P.M.

"*April 23rd.*—Assisted at laying the foundation stone of a new chapel in Limekiln Lane, Bristol.

"*April 24th.*—Sailed in the *City of Bristol* for Cork. The sea was rough the whole night, but the morning was exceedingly beautiful, and we arrived in the Cove at ten A.M. There were cars in abundance

to take us up to Cork; the carmen fighting for passengers. Kindly entertained at Mr. Plante's, and heard Mr. Harman from 'The word preached did not profit,' etc. Messrs. Doolittle and Price took tea with us.

"*April 26th.*—Walked round the city with Mr. Harman, but noticed nothing remarkable. The Catholics are willing to hear the Gospel. On one occasion, on the preacher commencing the service, the congregation ran away, but returned. When asked why they did so, they replied, 'Indeed, your riverence, the priest told us when any of you spake we were to run away; but he did not tell us that we were not to come again.' Attended a large and very interesting Missionary Meeting. A sailor said to the captain's son, 'Take hold of a rope.' 'I can do nothing,' replied the boy. 'O yes!' said the man; 'you can pull *a pound*.' Some of the gentlemen are not very friendly to meetings. One said at the close, 'Here are three sovereigns, take them while I am hot.'

"*April 28th.*—Preached at Cork. Collection £20.

"*April 29th.*—Dined at Mr. Cornwell's; much cordiality.

"*May 1st.*—Attended a meeting at Youghal, and saw them collecting tithes at the point of the bayonet.

"*May 3rd.*—Attended a meeting at Clonmel. There were present the Revs. Dr. Bell and Mr. Woodward. Preached at seven P.M.

"*May 4th.*—At Waterford.

"*May 5th.*—Preached at ten A.M. and six P.M.

"*May 6th.*—Attended the meeting; the Dean in the Chair. The gospel has been preached by Methodists in Ireland for eighty years.

"*May 8th.*—Wexford. Saw the bridge and Vinegar Hill, and conversed with some whose friends had been pelted on the bridge. I had a conversation with the Rev. Mr. Woodward, who anxiously desires to see the union of Methodism and the Church. He thinks the prosperity of both bodies greatly depends on this.

"*May 9th.*—At Gorey. Entertained by Mr. Hollingworth.

"*May 10th.*—Arklow. Visited the prison with Mr. Taylor.

"*May 11th.*—Dublin. Attended the meeting; too long in the introductory service, and much too formal.

"*May 14th.*—Came from Dublin to Holyhead in six hours. The Rev. Mr. Woodward observed, 'I have nothing, but I shall give £1 to the Missions.' What ought they to give who have something?

"*June 15th.*—I have one more deliverance to record. May the Lord have all the praise! On Tuesday, April 30th, I was returning from the Missionary Meeting at Bandon, with Messrs. Broadbent, Cornwall, and Phillips. Mr. Cornwall's horse took fright on the top of a hill, two miles from Cork, when we were thrown out of the double gig with great violence; the shafts were broken, and the vehicle upset. We

were all much alarmed, but not a bone was broken. I was not able to walk, but was conveyed to Cork by two men, on the remains of the gig. Through mercy I soon recovered strength, but till this day I feel the effects in my head and face. May the Lord sanctify this and every other mercy to my good and His own glory! Amen."

"1833.—In the month of October, accompanied by Mr. William Herbert, of Tottenham, and Mr. Birt, of Southwark, I visited Calais and preached to a respectable congregation. The prospect appeared to me very favourable. The labours of the Rev. James Mole are acceptable and useful among the English residents; and Mr. Renier has had seals to his ministry among the native French. Boulogne has recently been added to this station, and promises to repay the labour bestowed upon it by Messrs. Mole and Carr.

"In the south of France the fields have long been white unto the harvest. The accounts transmitted from the missionaries there are of the most encouraging character. Many have been truly converted to God; and the work is distinguished by great fervour of spirit and depth of piety, and it has already been powerfully influential in its bearing on other churches. We cannot listen to the appeal made by the District Meeting in behalf of the inhabitants of the Upper Alps, and remain indifferent to the French Mission.

"'This interesting station was first visited by Brother de Jersey, from Lourmarin, in the autumn of 1832. During his short stay in the valleys he formed a class of five or six persons, who have persevered till the present time. In answer to repeated and earnest invitations, Brother Rostan visited them in the first two months of the present year. During his stay the valleys were favoured with a gracious effusion of the Spirit of God. Since we have met at Paris, the pastor of these valleys—himself a witness of the power and faithfulness of God to save to the uttermost—has informed Brother Rostan that since his visit the good work has gone on without diminution. In six small villages the whole of the young persons, without exception, from fifteen years of age and upwards, profess to seek salvation, or to have found it. Thirteen class-meetings have been formed in thirteen different villages, and some of these contain more than fifteen members each.' To this statement the last official district letter adds, 'Piedmont, mentioned last year, is still open to us, and is waiting for a missionary.'

"1834.—On the 13th of October, Messrs. Birt, Herbert, and myself set off from London for Calais. Slept at Dover, and crossed on the following morning. In the evening I preached from 2 Corinthians iv. 6, to an English congregation of about thirty persons. We had an interview with the missionaries. They are somewhat encouraged in the work.

"1835.—On the 1st of July I visited Boulogne. Passing through Calais, I called on the missionaries, and found the cause very low. Wednesday was spent in visiting and exhorting from house to house, and I preached in the little chapel in the evening to about sixty hearers. The prospect is good, but the present places [plans?] are objectionable."

Mr. Toase's narrative, written in 1834, or the next year, closes as follows :—

"I hope enough has been said to convince every impartial reader that the French Mission is worthy of encouragement and support.

"The appointment of English preachers to Paris, Calais, and Boulogne, I have spoken of as having been called for and judicious. I have done so, first, because many of the English residents there were extremely anxious for such an appointment, and promised to support it to the utmost of their ability; and secondly, because I think its influence on the French work will be beneficial. But at the same time I beg to remind my readers that OUR GRAND CALL IN FRANCE IS TO THE FRENCH PEOPLE. From long experience my full conviction is that a pious and laborious ministry will succeed in that country.

"It cannot but be gratifying to all who have hitherto supported our Mission to know that, in addition to the direct and positive good which, under the Divine blessing, it has already accomplished, it has

exercised a salutary influence in the establishment of Bible Societies, Tract Societies, and Sunday-schools in various parts of the country. And, in addition to this, another circumstance highly favourable to our Mission ought not to be overlooked. A few years ago the law did not allow us to preach to more than nineteen persons at one time, whereas now we have full liberty to preach to as many as we can gather together.

"And now, I ask, shall we relax in this work of Christian charity? A work which in so peculiar a manner originated with God, and was preserved alive during a long and demoralizing war; and that too in the absence of all ministerial labour and pastoral care.

"To my mind, at least, this shows that God intended that the light which was carried to the coast of Normandy by John Angel, and the venerable de Queteville, should enlighten all France. When France was our enemy, we visited her sons in prison, and in their state of captivity we offered them the liberty of the Gospel; and now, when she receives us into her houses and homes, and bids us God speed, shall we feel less concern than we did for the salvation of her thirty millions of souls?

"To those persons who knew Paris fifteen or twenty years ago, the organization of a Wesleyan Missionary Society in that capital is as much a matter of astonishment as it is of fervent gratitude to Almighty God.

"To my brethren in the ministry, to the Wesleyan Missionary Committee, and to all who love our Lord Jesus Christ in sincerity, I beg to say, Let the tears and the prayers of thousands from the Upper Alps, from the valleys of Piedmont, and from the borders of Spain,—the descendants of those martyrs in the cause of the Reformation whose blood was the seed of the Church, and who are now, as with one voice, crying 'Come over and help us!'—cheer and encourage us in an enterprise so laudable as the revival of true religion in FRANCE."

Chapter Fourth.

1836 *TO* 1863.

MOVED no doubt by the earnest appeals of Mr. Toase, of which a specimen has been given in the extracts just concluded, the Conference of 1836 appointed him to labour in France, and repeated the appointment for eleven successive years. Of his labours during those years, and onwards to the end of his useful course, the following memoranda have been preserved :—

"1836. *Monday, August 29th.*—Left London for Calais to join my family, *en route* to Boulogne. We were accompanied by Mr. Daniel Birt and Mr. Herbert, and had a pleasant passage of twelve hours. My thoughts were much occupied with the importance of my new station. Often did I look up to God that He would bless my humble endeavours to do good in this country.

"*August 30th.*—Arrived at Boulogne, and found lodgings very scarce. Agreed for a small sitting-room, bedroom, and attic for £5 a month. The whole of the day was spent in looking for a house, but without success.

"*September 1st.*—My family arrived from Calais.

"*September 2nd.*—Conducted a prayer-meeting and prepared for Sunday.

"*September 4th.*—The congregation was very good. After the service the sacrament was administered. My health is feeble.

"*September 5th to 11th.*—Met a Class; preached my first sermon in French; preached also in English to a larger congregation than that of last Sabbath. Visited extensively.

"*September 13th.*—Mr. Hocart preached to fifty-six persons, and I preached in English. Conducted a prayer-meeting, and visited a young Frenchwoman who is seriously ill. I talked and prayed with her, but found her very dark. The priest had called to see her; but no matter,—my duty is to go forward.

"*September 18th.*—The congregation was very good. Collection 181 francs. I am thankful to God for the reception everywhere accorded. On the way to the prayer-meeting I visited a dying Frenchwoman. While on my knees in prayer, an old woman took down a crucifix, placed it carefully before the sick, and said, '*Ah, Monsieur, c'est le bon Dieu.*' How great is the darkness of this people!

"*September 20th.*—Went to see a dying Englishwoman. She had been a member of the Methodist Society, but became a drunkard. I found her in a stupor, but earnestly prayed for her. After I left, the priest got access to her, and though she was in

a state of complete insensibility he baptized her, and said that she was now a good Christian.

"*September* .—Visited the French girl near the theatre. She is very weak, but I have hopes of her salvation, as she is very sincere, and willing to be instructed. The French are strangely affected with the fear that if they do not attend mass at least once a year they will not receive Christian burial.

"*September 24th.*—Large congregations, and a comfortable day. I requested all who intended to communicate with us to wait after the service. About fifty-eight stayed, and I addressed them on the subject.

"*September 30th.*—The following fact was stated to me:—Two young persons were married here. The priest exhorted them to come to confession. The young man refused, saying, 'Confession to you is useless; you are only a man.' 'Then,' said the priest, 'you will certainly be damned.' I visited this morning a Frenchman and his wife at Hauteville, and found them under serious impressions. They promised to attend the preaching, and have begun to read the Bible. Praise God for this! On returning I 'gave a tract to a young man in the street. In a few minutes he had five or six boys in a ring round him, and he began reading to them; as long as I could see them, they were attentive to the reader.

"*October 5th.*—Visited London, and saw the Committee with reference to a French preacher for Boulogne. No one is at liberty at the present time.

Long and deeply sorry for this. Returned from London by way of Calais. Met on the road Mr. Matthews, from Penzance. Augustine, our servant, took his Bible to the church. *Priest:* 'What is that?' *Aug.:* 'The Bible.' *Priest:* 'I have known many young people have their heads turned by reading that book.' *Aug.:* 'I must take it home, for I read it every morning and every evening with the Master.' *Priest:* 'Worse and worse!'

"*October 9th, Sunday.*—Preached three times at Calais. The day was very rainy, but the evening congregation was good, and there was great attention to the word. In the afternoon I had an interview with M——. There is manifestly a work of grace in his heart. He went to hear Mr. Renier preach; thought he was preaching to him alone, and trembled when he saw the Bible opened. He afterwards went by mistake to an English class-meeting, but could not understand a word. He now reads the Bible, and has joined the Society: he also wants to preach, but he is much opposed by his wife.

"*October 11th.*—Witnessed in the church at Hauteville a young woman take the black veil. Four priests, in splendid robes, officiated; twenty young ladies, in white, surrounded the altar. Mass was performed, and a sermon preached, recommending nunneries, praising the young woman, and telling her that she would be as pure as Jesus Christ. The vows of poverty and chastity were duly administered.

She was then questioned, exhorted, and *buried, i. e.*, she was laid upon the floor of the altar, and the burial service read over her. She was then raised, and formally married to Jesus Christ, the priest being proxy. Ten days' absolute silence was afterwards imposed on her. O! how my soul burned to speak a word.

"*October 12th.*—The children of the Sunday-school had their treat; I delivered an address to them, the parents, and the congregation.

"*Remarkable interposition of Providence.*—Louis Choquet, one of the colporteurs employed by the Evangelical Society at Lille, recently illustrated that the ways of God are not as the ways of man. In consequence of some misunderstanding, of which he was innocent, he was put into prison at Calais; and, like a man whose conscience is at peace, he was calm and resigned to his lot. Being however much fatigued, he fell asleep in the afternoon, but he was soon aroused by a noise in the prison. Looking about, he thought he saw a man greatly agitated, and he discovered another prisoner who had been committed for the sole offence of selling the Word of God. The man was suspended by a handkerchief, and beating against the wall. Louis instantly detached the handkerchief, and spoke to the unhappy man of the crime he had tried to commit. The Lord blessed the word. As soon as the king's procureur heard of the occurrence, he ordered Choquet to be released immediately.

"*October* 16*th*, *Sunday*.—On the way to Chapel, I began the Sabbath work by distributing tracts to men working in the dockyard. One old man was thankful for the gift. Another, of equal age, claimed attention, I spoke to him calmly, on the Sabbath. He replied in great anger, 'I know what you are about; I want none of your advice.' 'Well,' said I, 'God has commanded us to keep the Sabbath-day holy.' He answered, 'Bah! that is the work of men, of priests.' When I spoke of Christ, he said, 'O! He was a man like us.' 'Well, but His miracles.' 'Ah! astrologers have done as wonderful things as He did.' 'Well, but death is near.' 'Very well, God is too good to punish the poor for earning bread on a Sunday.' He was so excited that I feared he would cut me down.

"*October* 18*th*.—Conversed to-day with Madame Libert. She said, 'The priests are avaricious and oppressive. If a father die, and the widow desire to have a funeral of the second or last class, instead of the first, the priests tell her that she is dishonouring her husband's memory, so as to induce her to give the highest fees to the Clergy. As to the poor, they are treated with neglect and contempt.' I took the opportunity of preaching to her the gospel. The French congregation in the evening was the largest I have seen. They listened with much attention. The town is entirely Catholic and infidel.

"*October* 20*th*.—Lent a volume of Wesley's Sermons to the old carpenter. He was much affected, especially

by that on the 'Witness of the Spirit.' I have some hope of him. The priests are opposing with all their might the distribution of Bibles and tracts. The Frères promised a reward to any boy who, having a tract, would give it up to him.

"*October 26th.*—Yesterday Mr. Strutt preached on behalf of the Missions. To-day the first Missionary Meeting ever held in Boulogne took place. The speakers were the Revs. T. Edwards, J. Mole, J. Hocart, and myself. The collection amounted to 875 francs. About 100 persons attended. Our servant, when preparing for her first communion, went to the priest, on Saturday, for a ticket. He and his friends were at supper on meat. She was startled and mentioned it to his servant, who told him all. At the next confession he accused her. She said she was surprised, etc. 'My child,' he answered, 'I baptized the meat into a cod.' A young lady asked permission for ten francs to eat flesh. When she saw it was in the priest's handwriting, she tore it up and left the church in disgust.

"*November 15th.*—My French congregation was the most numerous and the most attentive I have yet seen in Boulogne. May God bless the infant cause, and spread His truth among this people! Lord, hasten the time when Thy word shall be universally diffused! The sins are great,—lying and cheating among those who attach so much importance to honour. Dark, dark indeed!

"*November 29th; Tuesday.*—The highest wind to-day I ever knew. Much damage was done, and the sea was tremendous. I attempted to go out collecting for the Missions with Mr. Evingham, but was compelled to return. At five o'clock, I saw a small cutter wrecked: out of six persons, four—the fathers of families—perished. The two saved were a man and a little boy who had been shut down below.

"*December 1st.*—Visited Portel, distributed tracts, and called at several houses. Many of the people cannot read. Those who can were glad to receive the tracts, and several asked for the Bible. I was satisfied with the visit. Much may be done by such efforts.

"*December 18th, Sunday.*—I am greatly distressed to see the Sabbath so profaned, and now resolve, in the fear of God, to publish a sermon in French on the subject. I know not whence the means may come for defraying the expense, but I trust in the Lord."

The observance of the Lord's Day was a subject to which Mr. Toase gave much attention, both privately and in the pulpit. While stationed at Rochester, in 1813, he published a sermon on the Fourth Commandment, which he afterwards translated into French. As early as 1822, he published "*Le Sabbat. Sermon sur Exode xx.* 8." He very clearly and forcibly exhibits, 1. The Origin of the Institution; 2. The reasons of its Appointment; 3. The perpetuity of its Obligation; 4. Its right Observance. The

republication of this sermon, and its translation into the missionary languages, would render essential service.

"Protestantism has made considerable progress near Cherbourg. The whole originated in a Bible brought by a prisoner of war on his return from England. It fell into the hands of the Mayor. He read it to his family for many years, and was convinced of the errors of popery. He dismissed the priest, and a neat Protestant place of worship is now erected in which the Gospel is preached.

"There was lately living, in the neighbourhood of Orleans, an aged woman who gave all her earnings to the Clergy. In the papers which were rendered to the Civil Authorities according to law, it was proved that the priest had given in exchange 'a place in Paradise, No. 7 on the left-hand side on entering.'

"1837, *January 28th.*—Mr. Matthews, of Penzance, who came here to look after a ship wrecked near Montreuil, left this morning for Dover. We regret the shortness of his visit, as we were much pleased and edified by the intercourse. The ship will lie on the sands till March.

"*January 31st.*—At the request of the Missionary Secretaries, and by the liberality of the Rev. Mr. Heath, Chaplain to the Orphan Asylum at Clapton, I set off for Dunkerque to endeavour to dispose of New Testaments, and to see whether an opening could be made for preaching amongst its French population. I dined with Mr. Mole at Calais, and immediately

proceeded to my destination, arriving at half-past five P.M. During a short visit, I paid between 40 and 50 visits to the dwellings of the people, sold 15 Testaments, left 12 copies to be sold or returned, gave 23 to the poor, and distributed nearly 200 tracts. The expenses of travelling, and cost of 35 Testaments and tracts amounted to £3 18*s.* 7*d.* I believe there is a good opening for the Word. The people are disposed to hear, and something might be done among the English residents. These number about 500. I reached home on Friday evening at seven o'clock, thankful for God's gracious care, and for any good that may have been effected.

"*February 14th.*—Heard an excellent sermon in the Roman-Catholic church, very forcible and faithful, containing nothing objectionable except when the preacher called the Protestants *nos frères égarés*, and their Bibles *les Bibles falsifiées*. I found in the possession of a gardener, at Capecure, one of the Testaments given to the prisoners: all were not lost nor destroyed.

"*February 21st.*—Preached in French to a fair congregation. A number of boys, sent by the Frères, came with chopped potatoes to throw at me. They began by making a noise, when I told them if they were not quiet, I should send for an officer. They took no notice, so the officer was sent for, and all became still. He told the people, *tous les cultes sont également protégés*. The parents and the Frères are becoming very violent against our service, but God is with us.

"*March.*—Visited Boulanger, a league distant, and distributed tracts; many of the people could not read. There is not much encouragement here. Being the week before Easter, the devil was being driven from the town by rattles.

"*Good Friday.*—The Garden of Gethsemane is fitted up in the Cathedral.

"*April 10th.*—Left Boulogne this morning, accompanied by Mr. Mole, to attend the District Meeting in Paris. The weather was cold, but the journey very comfortable, and we arrived at five on the following afternoon. Praise God for all mercies!

"*April 12th.*—The District Meeting commenced at nine A.M. in Mr. Newstead's apartments, 119, Faubourg St. Honoré. There were present Messrs. Newstead, Cook, De Jersey, Mole, Gallienne, Lucas, Lelièvre, Roy, Renier, and Toase. We met in peace, and heard Mr. Gallienne preach in the evening.

"*April 13th.*—The sacrament was administered in French in the Rue Bouloy; the congregation was pretty good. I conducted the service, assisted by Mr. Newstead in English. We had a profitable time.

"*April 14th.*—The French Missionary Meeting was held in the evening in the Rue Bouloy, myself in the chair. The speakers were myself, the Rev. F. Perrot, from Jersey, Rev. F. Monod, Pasteur of the Oratoire; Cook, De Jersey, Gallienne, jun., from Guernsey; Lucas, and Newstead. The meeting was good for France.

"*April 15th.*—After the business of the District Meeting, I dined, in company with the brethren, with M. and Madame Gavillet in the Rue St. Louis. This is a Swiss family, and we dined in Swiss fashion. The company was distinguished by great simplicity of manners and unaffected piety.

"*April 17th.*—Yesterday I preached in English in the Rue d'Anjou, from John xvii. 14. Congregation good. Mr. Mole preached in the evening. To-day I attended a public prayer-meeting in the Taitbout Chapel, to implore a blessing on the approaching meetings. The singing was scientific, and the prayers very formal. The whole service was cold, and ill-fitted to promote a revival of religion.

"*April 20th.*—On the 18th I attended a meeting of the Tract Society in the Rue Taitbout. The Report was very long, and the speeches very feeble and uninteresting; it was all form and fear. Yesterday I attended the meeting of the Protestant Bible Society, held in the Oratoire; and to-day I attended a French Missionary Meeting in the Taitbout Chapel. Left Paris for home at four o'clock."

"*Reflections on the state of religion in France.*—1. The greatest revival is in the South. 2. There are very few of the poor in the congregations at Paris. 3. Mr. Wilks and his party are quite opposed to us. 4. Methodism has nothing to expect from the great and respectable. 5. A Wesleyan Magazine, or a monthly paper, is greatly needed. 6. The position of

an English preacher in Paris is very laborious and not enviable. 7. The Colporteurs seem to have done the most good. 8. A fear to offend the world appears in many. The work cannot prosper till there be more of the Cross.

"*May* 15*th.*—Conversed with some French women in the market. I said, 'Why do you ask so much more than you intend taking? You commit a sin which the priests cannot pardon.' '*Le diable! qu'est ce que le Curé a à faire avec notre poisson. Les Prêtres sont diables; ils prennent notre argent sans nous en donner aucun bénéfice.*'

"*May* 18*th.*—Visited a village, three miles from Boulogne. At the house of an Englishman who lives there, I saw Mad. ————, one of the early mistresses of George IV., now near eighty years of age; she cannot utter a word distinctly, but makes sounds somewhat between French and English. What a picture of sin! Is this the end? No; there is another world.

"*July* 12*th.*—Reached Paris at eight P.M., and called on Messrs. Renier and Newstead. Praise God for mercies! Spent two days in heat and dust.

"*July* 15*th.*—Yesterday, Mr. Newstead and family left by diligence for Boulogne. I saw them off at Lafitte's; many friends were present. To-day, I visited Père-la-Chaise, and was much pleased with it. But how little there is to remind one of the Bible! It speaks of virtue and affection in much the same terms as Greece or Rome would have done.

"*July 22nd, Sunday.*—Morning text, Deut. xxxii. 9—12. The congregation was very good, the attention deep, and I spoke with liberty and comfort. A revival is wanted, and a chapel should be erected. In the afternoon went to the Marbeuf Chapel: not full. A young man, a stranger, preached from 'Follow me. And he arose,' etc. It was a feeble sermon on Calvinistic principles, wrapped in silk paper, but very thin. O, that our people in England understood our call to this country! This chapel was built by an English gentleman who is now in a Maison de Santé. It is well situated in the Champs Elysées, on the road to Passy. At seven in the evening, I had a good congregation: the attention was very fixed. A gentleman put a sovereign into my hand in support of the work. Praise God for another Sabbath spent, I hope, in doing good!

"*July 26th.*—Yesterday I visited Passy, the Bois de Boulogne, Neuilly, etc. There Louis Philip has a most splendid palace. The Bois is a charming place. I had no idea that the environs of this city are so beautiful. To-day, Mr. Renier and I called on Mr. Budgett, cousin of Mr. Budgett, of Kingswood Hill. He is favourable to our cause. Mr. Renier preached in the evening to a good congregation. A great work is begun. Called on M. de Jonquiére, who was a prisoner of war. He lives in the Champs Elysées; but he had gone with his family to their château near St. Germain. I had a conversation with Mr.

and Mrs. Claxton at the Hotel de Lille. The Countess Fitz-James invited me to call on Friday at 1 o'clock.

"*July 27th.*—Anniversary of the last Revolution: great preparations are going on in the Champs Elysées for the night's rejoicing, and many troops have arrived in Paris. There is not a cloud in the sky at present. In the afternoon I visited the Jardin des Plantes, and in the evening, called at Mr. Renier's and met a number of the French Society. We conversed, sang and prayed together, and the visit was profitable to me.

"*July 28th.*—This is the second day of the Fêtes: the bells are tolling for mass for the dead who fell in the late revolution. I went to Charenton to visit Mrs. L. who is dying. She is a converted Jewess from Exeter, and is now in a Maison de Santé, with 600 other patients. She had a quiet interval whilst I prayed with her. Paris is full of soldiers, but all is quiet.

"*July 30th.*—The morning was very wet, but the congregation was good and deeply attentive. Mr. de Lolme and Mrs. Sellers called: they had been distributing tracts. They had also visited one of the hospitals, and conversed with the sick.

"*July 31st.*—Went to Mont Parnasse in search of [young] Mr. Morley's grave, but could not find it, the name not being in the book. When the place of worship was opened in the Faubourg St. Denis, cards were printed with 'Come, buy wine and milk,' etc. One evening, after the service had begun, a man came in with a large bottle and a pitcher, and inquired if it

was the place where wine and milk were given for nothing. He was invited to stop during the service, but he said he was in a hurry, as his family was waiting. He did come in, but left soon after.

"*August 1st.*—Called on Mr. de Lolme. His shop in the Rue de la Paix is ornamented with passages of Scripture. I called also on Mr. Claxton, and afterwards heard Mr. Renier preach to a good congregation. The Rev. Mr. Gousien informed me that when the prisoners left Portsmouth, one had collected a heap of old clothes, and was offering them for sale. A Bible dropped from the bundle, and he exclaimed, 'No, I will never sell that, for it was given to me by men of God: it shall never be sold; I shall take it home to my family.' The clothes were disposed of, but the Bible was taken to France.

"*August 2nd.*—M. de Jonquiére called this morning; the interview was most affecting; for he fell on my face and wept. He showed me his house, paintings, library, etc. This is a remarkable rencontre.

"*August 3rd.*—Took coach to St. Germain, and walked about three miles through the forest to the Château de Vaux, the country residence of M. de Jonquiére. His wife is an Englishwoman, and she, with her husband, received me with the utmost politeness. The château was the residence of Francis I., and stands on the Seine. The grounds are extensive and most beautifully laid out; but what pleased me most was that my host had renounced the principles

of the Revolution, and embraced Christianity. He gratefully acknowledges the good done to him in the Prison Ship, and especially from the School. I was entreated to remain a week, but it was necessary for me to return to Paris. On the way home I called on Mr. Morris, an American, whose wife is in dying circumstances.

"*August 6th.*—Sacrament Sunday. The chapel was crowded in the evening, and I received many kind expressions from the congregation.

"*August 10th.*—Accompanied Mrs. Bishop, Miss de Jersey, and Miss Collinge to the Hospice des Enfants Trouvés, the Luxembourg, the Pantheon, etc. In the evening, I went to the formation of a Tract Society, or rather an attempted union between some American friends and a French society of forty young men (French), but the union could not be carried out. Found the grave of Mr. Morley's son at Mont Parnasse.

"*August 13th.*—Before going to chapel, I received the Stations. My appointment is Paris. O Lord, make me a blessing! I communicated the intelligence to a large congregation, and they most heartily welcomed me.

"*August 18th—27th.*—At Boulogne, packing up, taking leave, etc.

"*September 2nd, Saturday.*—Arrived in Paris with my family by way of Abbeville, Rouen, etc. Took the boat at Rouen. The machinery broke, and we were

two nights on the water. Came into Paris by railway from St. Germain. To God be all praise!

"'*September 3rd, Sunday.*—The congregations were very good, and evinced much attention. My mind was very easy. May the Lord make my feeble ministry a blessing in this gay and wicked city!

"*September 14th.*—Gave the address at the Union Prayer Meeting, 55, Rue St. Anne, and I hope with good effect.

"Saw the Ministre des Cultes. He was very kind about my case, and said in conclusion '*Je vous promets de m'occuper de cela; je vous promets.*' I afterwards signed an agreement for the lease of apartments in the Place de la Madeleine, for a chapel, and received permission from the Prefecture of the Police, to paint 'Wesleyan Chapel' on the outside.

"*December 21st.*—This evening, after many delays and much difficulty, the lease of the new place of worship, Rue Royale, 21, was signed by Madame de Sailly and myself. I have done my utmost to obtain all that was necessary, and to a great extent have succeeded.

"*December 24th.*—This has been a good day. Two young surgeons, Messrs. Godfrey and Warner, have joined my Class. God was with us.

"*December 31st.*—Preached at Rue d'Anjou in the morning from 1 Cor. vii. 3, and in the evening from Lamentations i. 9: a good day. At ten P.M. twenty-six persons assembled at my house, Rue du Faubourg St. Honoré, 119, to hold a watch-night. I gave an

address; Mr. Lucas spoke in French. The meeting was very good, and separated at a quarter past midnight. I believe this is the first watch-night service that has ever been held in Paris.

"1838. *January 15th.*—Having addressed a letter to the Prefect for permission to remove our place of worship from Rue d'Anjou to Rue Royale, I waited on the Chief of Police for an answer. As soon as he saw me, he said, 'Your request is granted. M. Wolf has orders to grant your permission.' I went at once to M. Wolf, who said, 'The Prefect's letter has not yet arrived; but you are at full liberty to open your church: you may safely begin your worship at Rue Royale.'

"*February 4th.*—Preached my first sermon at Mont Parnasse; about forty present. Mr. Fry addressed a number of English persons at Mrs. King's, and spoke at great length.

"*February 25th.*—This day our new place of worship was opened, Rue Royale *23 bis*, by the Rev. Dr. Bunting,—a most happy and successful day. His text in the morning was Romans i. 16, 'I am not ashamed of the Gospel,' etc.; in the evening, Romans viii. 32, 'He that spared not,' etc. This is a new era for Methodism in Paris. After many restless nights and much toil, the little chapel is opened. The Doctor was accompanied by Mrs. and Miss Bunting, Mr. and Mrs. Farmer, Miss Farmer, Miss Elliott, and Mr. Armstrong. Collection 1000 francs."

To the Editor of these Extracts the name of Dr. Bunting is doubly dear. He was the man of his generation, "an Israelite indeed, in whom was no guile." The following is his reply to the request of Mr. Toase, that he would open the Paris Chapel.

"*London, February, 19th,* 1838.

"MY DEAR SIR,

"I thank you very cordially for your kind letters, to most of which Mr. Beecham, as I was severely pressed for time, undertook to reply in my name.

"To-morrow (Tuesday) I purpose, if the Lord will, to proceed by coach to Dover; and thence, on Wednesday, either to Calais or Boulogne, as the state of the wind and other circumstances may—in the judgment of Dover friends—render most advisable. I shall prefer going to Boulogne, *cæteris paribus;* but if not, I hope at all events to get thither somehow by Wednesday night. For Thursday morning, Mr. Mole has, I believe, secured places in *that diligence* which takes *two days* for the journey; resting for the night at Abbeville or Amiens. Thus we hope to be with you in Paris on Friday. I shall be accompanied by Mrs. Bunting, my only surviving daughter, by Miss Elliott, of Denmark Hill, and by Mr. Armstrong, my son-in-law, from Antigua. Mrs. Bunting and myself will most gratefully accept the hospitality so kindly offered by you and Mrs. Toase, to whom we beg our best respects and thanks may be rendered. Mr. Arm-

strong and the two young ladies will be glad to avail themselves of the opportunity of board and lodging at the place you mention in the Champs Elysées.

"Other friends from London and Manchester would have accompanied us at a different season of the year, and in less inclement weather. Mr. and Mrs. Farmer, and Miss Farmer, purpose to set out to-morrow, and to meet us in Paris on Friday night or Saturday. They intend, I believe, to go to one of the hotels, that thus they may see more of French life and manners.

"May the presence and blessing of the Lord attend the expected services!

"I am, etc.,

"(Signed) J. BUNTING."

"*Notes of a journey to the South of France, the High Alps, and Switzerland*, 1838.

"*August 10th, Friday.*—Having returned from the Bristol Conference yesterday, accompanied by the Rev. John Beecham and Mr. J. Elliott, of London, I left Paris in the diligence of Les Messageries Françaises for Avignon. We passed through Montargis, Briare, Nevers, etc., to Moulins. We arrived at the last place at four o'clock on Sunday morning. The weather was very hot, the sky clear, and the roads pretty good. Slept till ten A.M.

"*August 12th, Sunday.*—After breakfast we visited the Cathedral,—a fine old building; but, alas! how dark, how superstitious the worship. Here popery is

uncontrolled, unaffected by the presence of Protestantism, and in full power to do mischief. We had worship in our room at two o'clock. Mr. Beecham read prayers, and I explained the 23rd Psalm. Dined at five; afterwards visited a celebrated tomb, and retired to rest at ten o'clock.

"*August 13th, Monday.*—Left Moulins at six. The coach met with an accident, and we arrived two hours behind time. We went through La Palisse and other places of interest; but we got no breakfast till seven in the evening. We started again, but a wheel took fire, and delayed us some hours. At length we reached St. Etienne, a large town of 60,000 souls,—the Birmingham of France,—and breakfasted. The coach was in such a rickety condition,—springs broken, etc.,—that we were obliged to leave it, although we had paid the full fare to Avignon.

"*August 14th, Tuesday.*—Took our place by the railway train from St. Etienne to Lyons,—distance, about fifty miles,—time, four hours. The journey was among huge mountains, and along the banks of the Rhone. The Lord in mercy conducted us safely, and we took up our abode at the Hotel de Provence.

"*August 15th, Wednesday.*—At Lyons. Visited the Cathedral; saw the curious clock, but on account of its disrepair, we did not hear it strike. We ascended the tower, and saw Mont Blanc for the first time.

"*August 16th, Thursday.*—We left Lyons for Beaucaire at four A.M. by the steamer down the Rhone.

The scenery is undeniably grand, so much so, that I can say nothing about it. We arrived at eight o'clock, and had much trouble with the porters. At nine, we took the diligence to Nîmes, where we arrived at half-past eleven, and slept at an inn. Thank God for His protecting care. To Him be all the praise!

"*August 17th, Friday.*—Mr. Elliott accompanied a friend to Cette and another place, while Mr. Cook attended a Missionary Meeting at Vauvert. The meeting was held in our chapel there, and the services commenced at two o'clock. Abut 100 persons were present, and the greatest interest was evinced. The speeches of the ministers were well received. Three *local preachers* also spoke well. Collection £10!

"*August 18th, Saturday.*—Visited Maison Carrée, the Roman Bath called the Temple of Diana, etc. On these buildings I make no remarks, as they are fully described in various books; but I was greatly delighted.

"*August 19th, Sunday.*—Yesterday we came from Nîmes, about eight miles distant, to Congenies. We have a good cause in a place in this neighbourhood; the Society consists of sixteen members; but the persecution is severe. The following was our day's service:—At nine A.M. a prayer-meeting was held, and an exposition of Scripture was delivered by Mr. Cook. I heard, with great pleasure, two of the brethren and four of the sisters pray. It was a most delightful meeting. They thanked God for bringing us among

them, and earnestly prayed for France. There is a good work among the children here: ten of them meet in Class, and about as many at Nîmes. In this Circuit are thirteen local preachers, and two on trial. At eleven, we went to the Temple, heard a good sermon from M. Tapier, of Calvisson, from 'By grace ye are saved,' etc. A local preacher came in rather late, when the Mayor got up and called him to take a seat in his pew: I spoke to the Mayor after the service, when he remarked, 'We are thankful that your missionaries have visited us.' M. Tapier dined with us. At two, we began our Lovefeast. About seventy were present, and the people spoke freely, with simplicity and power. Some children spoke well. One old man said, 'I attended the "temple" fifty years, and was as ignorant as a heathen, although moral in my conduct.' He thanked God for Methodism. At eight o'clock in the evening, I preached to a good congregation, from 'Whom we preach,' etc.

"*August 20th, Monday.*—Mr. Cook and I set off for the Cevennes. We passed through several towns to Ganges, the residence of Mr. H. Martin. This is a good town, about fifty miles from Nîmes, containing about 5,000 inhabitants. Another preacher is much wanted for St. Jean du Gard, and Alese. I preached in the evening at Ganges to about eighty persons, on a very short notice. There we have an excellent local preacher. A female whose wages are about £3

a year, gives £1. 5*s*. to the cause. My text here was 'The kingdom of God is not meat,' etc.

"*August 21st, Tuesday.*—Left Ganges, joined by Messrs. Beecham and Elliott who came from Montpellier. We journeyed together to Nîmes, and arrived there at six o'clock.

"*August 22nd, Wednesday.*—Mr. H. Martin was ordained in Mr. Cook's study. It was judged proper that the service should not take place in public, as Mr. Martin had already travelled ten years.

"*August 23rd, Thursday.*—To-day, the ordination of Messrs. Le Bas, Hocart, and Rostan took place in the Wesleyan chapel at Nîmes. I remark, (1.) The service began at ten A.M., and continued upwards of two hours. (2.) Much interest was evinced by the public. Some persons came fifty miles in order to be present. (3.) About 350 persons composed the congregation. (4.) The ordaining ministers were Messrs. Toase, Beecham, Cook, H. Martin, Louis Martin, and M. D'Ardre, a pastor of the Protestant Church. This was indeed a day to be remembered. (5.) After the ordination, a conversational meeting was held in Mr. Cook's study, respecting the work of God in France. All the ministers were present. The season was profitable.

"*August 24th, Friday.*—At six o'clock in the evening, we took coach for Gap, by way of Aix, in Provence, for the High Alps. Arrived at Gap on Saturday at nine P.M. Twenty-seven hours out.

"*August 25th, Saturday.*—Left Gap for the Alps;

arrived at La Roche at half-past ten at night. For a description of the Alps see Gilly's 'Life of Felix Neff.' At La Roche, poor fare, poor bed.

"*August 26th, Sunday.*—Went up a great Alp to Vialins, in the valley of Frésinieu. I preached to a very devout congregation in Neff's church. We dined with Esaie Alvard, and conversed afterwards with some very pious people. My text was 'The kingdom of God is not meat,' etc. In the afternoon, I preached at Pallons, another part of the valley, from 'Christ in you, the hope of glory.' Some friends returned with me to La Roche, to visit Mrs. Toase.

"*August 27th, Monday.*—Rode in a cart for some distance, and then hired a small carriage to take us to Gap: we arrived there at eleven P.M. On the following day, we visited the Préfet of the department, M. Scipio Mourquais. He invited me to preach in his house in the morning, and I willingly consented to do so. I remark (1.) A marble statue was erected at Montpellier by Louis XIV., to commemorate the destruction of the Protestants. The Revolution tore it down, and cut it into slabs, one of which now forms the communion table of the church in the town. (2.) *M. Hypolite le Fort.* He was so named from a fort which he built in order to keep the Protestants in awe. It was destroyed however, and the materials sold. From a portion of these the Protestant Temple was built. (3.) The Bible was publicly burnt at the Revolution. M. Encontre found a scrap,

bearing these words — 'Heaven and earth shall pass away, but My words shall not pass away.' (4.) There are two working societies in which more than 1,000 individuals do something for our Missions. They work only a few days each year. Many a lady is vain of wearing and displaying their cast-off clothes. (5.) *Liberality.* A poor woman in Congenies earned *2d.* a day; she appeared to her Leader to be in some trouble of mind. This arose from her having given only *1 sou* a week. She insisted on paying for fifteen months back, and her trouble disappeared. A poor but good man, the day after his conversion, devoted a portion of his small income to God:—Class-money, 10 francs a year; to the poor, as much; to the Missions, as much; and to other benevolent objects, 15 francs in all, about £2. (6.) *Ignorance.* The Pastor at Montpellier was often applied to for charity by poor Protestants. He asked some of them to repeat the Lord's Prayer, but they could not. 'How can you be a Protestant,' said he to one, 'and not be able to repeat the Lord's Prayer.' The reply was, *je me ferai hacher pour ma religion.*

"Some friends accompanied me to the Préfet's house, where I preached to about thirty persons, from 'Christ in you,' etc. After service, we all breakfasted with the Préfet and family. May this be for lasting good! We then left for Grenoble, where we met all our friends. Saw M. Boniface, pasteur, who was very kind.

"*September 3rd, Tuesday.*—Yesterday I went to Ferney, and thence to Nyon, the birth-place of our Fletcher. To-day I breakfasted, read, and prayed with the family; a high treat to us.

"We then proceeded homeward by diligence; and, after a journey of 1,800 miles in the course of twenty-eight days, we arrived safe in Paris on Friday morning. To God alone be all the praise!

"*Dormilleuse.* The Bishop of Embrun, built a church and parsonage-house in this town, and appointed a priest in order to convert the Protestants. He laboured diligently for twenty years without converting an individual to the Catholic faith, and then left. The church is now a Protestant temple, in which the Wesleyan missionaries preach, and the house is used for week-day services, and for a school.—M. Roy."

In a letter to the "Watchman" newspaper, under date September 24th, 1838, Mr. Toase gives an interesting narrative of this visit to the High Alps. The following extract is of permanent importance:—

"My object is not to describe the country so much as the people, and the state of religion among them. That the natives of these valleys are the lineal and unmixed descendants of the first converts to Christianity in the mountain province of Dauphiné, in other words of the primitive Christians, there is the strongest evidence to prove. When the first National Synod of Protestants assembled in 1559, delegates were sent

from the churches in the Alps, who said, 'We consent to merge in the common cause, but we require no reformation, for our forefathers and ourselves have ever disclaimed the corruptions of the churches in communion with Rome.'

"A Papal Bull, dated June 26th, 1487, promised the Apostolical benediction to all who should distinguish themselves in the work of extermination against *those inveterate heretics of the dioceses of Lyons, Vienne, and Embrun.* They were commanded to tread them under foot as venomous adders, and to destroy them. In 1488 the people fled to the caverns of the highest mountains, with their little children, and as much of their property and provisions as they could carry. A commanding officer of the king's army ordered a great quantity of wood to be laid at the entrance of one of these caverns, to burn or smoke them out. Some were slain in attempting to escape; others threw themselves headlong on the rocks below; and many were smothered in the caves, in which there were afterwards found 400 children stifled in the arms of their dead mothers. Not less than 3,000 persons perished on that occasion. In these Alpine deserts the sainted Neff sacrificed his life to the cause of true religion. To the interesting people left by that man of God, the Wesleyan missionaries, the Rev. C. Cook, and the Rev. J. L. Rostan, were providentially led some years ago, and have been the instruments of reviving the work of God amongst them. By the truly Chris-

tian co-operation of the Rev. M. Erhhmaun, Pastor of the churches in the valley of Queyrac, and that of his amiable and devoted wife,—he being a member and she a Class-leader in the Wesleyan Society,—the cause has been greatly encouraged. Never shall I forget our interview with these self-denying and gracious persons. I had the high gratification of preaching in one of Neff's churches to a most devout congregation. The solemn manner in which they entered, all kneeling down, and remaining on their knees several minutes, and then rising up with a devout demeanour, and waiting in the spirit of prayer for the beginning of the service, was, I am sorry to say, a novel sight to me. No hurrying to the house of God, no late comers in, no looking about or at one another: all were still, and all was peace. Their attention was fixed, and on a slight allusion being made at the beginning of the sermon to their late pastor, an indescribable feeling was manifested by the whole congregation.

" Dormilleuse is the highest of all these mountains, and of difficult access. The snow lies on the ground eight months of the year. This retreat has at all times been inaccessible to the superstition of Rome. Painful as is the situation of a missionary in the High Alps, there are many delightful alleviations. The unaffected piety, the simplicity, the zeal, and the love of the people, are sufficient to make him forget his dangers and toils. God has a precious people in the

Alps, now under the care of our missionaries, and all that is wanted is an increase of labourers."

"*September 14th.*—On Sunday the congregations were good, especially in the evening, when Dr. Dick preached. The sermon was long and tedious, and many went away. I gave the address this evening at the Union Prayer Meeting; seventy persons were present. Paris has greatly suffered by divisions among professors. N.B. This meeting would have done much good, but certain *Evangelicals* from T—— put a stop to it; and yet when these persons go to England to beg, they talk much about union. The meetings are fettered with Calvinism and forms.

"*October 1st.*—This has been a good day. The congregation was large, and the Sacrament well attended. Jane Wright professed to find peace with God. Henry, James, and Thomas are all engaged in earnest prayer for the blessing. To God be all praise!

"*October 4th.*—This morning I opened the room at Caën: text, 2 Chron. vi. 18. It will contain about 700 persons. God grant His blessing!

"*October 8th.* — A good day in Paris. After announcing the Missionary services for next Sunday, a gentleman came forward and said, 'I cannot be with you, but I leave 20 francs for the collection.'

"*October* 16*th.*—Yesterday the Rev. J. Beecham preached two good sermons on behalf of the Missionary Society. M. Monod promised to be present at the Meeting, if possible. The attendance was small, but the proceedings very interesting. Collections 506 francs.

"*October* 25*th.*—Agreed with Madame de Sailly for her *grand appartement* for a chapel and dwelling-house. The situation, 21 Rue Royale, is all that we could wish.

"1839, *March* 22*nd.*—This day Mr. and Mrs. Fry and Mr. Josiah Forster visited our day-school for poor French children, Rue Menilmontant, 3. One hundred and twenty were present, all Romans. Mr. Fry gave £15 towards the school. Called on Mr. Birch, and had a long conversation on Wesleyan doctrine.

"*March* 23*rd.*—Called on Mr. Wilks, M. Rosier, and Madame de la Bordonnais. Things wear a gloomy aspect in the political world. Mr. Fry informed me that the Dissenters at the Chapelle T—— are opposed to us, because of our *esprit de corps*, and object to our forming classes! I answered apparently to his satisfaction.

"*March* 24*th.*—A good day, and the congregations were very large. Politics are in a bad state. The king is alone, and fear is on all hands. What may happen during the next twenty-four hours, no one can say. 'The Lord reigneth.' Mr. Wilks called to inform

me that the king had signed an ordinance to prorogue Parliament, and sent for M. Guizot.

"*March 26th.* — Yesterday I took tea at Lady Vaughan's—a religious *soirée.* To-day, Mr. Bishop arrived from Guernsey, but brought no letters. At present, all is quiet *in appearance* here. How long this may continue, who can tell!

"*April 4th.*—Attended a meeting of the Tract Society at the house of Mr. Wilks. Mrs. Fry was present, and also Mr. Forster. The subject of discussion was, the best way of distributing tracts in Paris, and the unanimous opinion was that this should be done from house to house, and not in the streets. I afterwards attended the first meeting of the Society for Aiding Shipwrecked Mariners, and was introduced as a vice-president of honour.

"*April 15th.*—The Centenary Meeting was held in the Rue Royale, at nine A.M. After reading the forty-eight Psalm, Mr. Clegg and I prayed. At the noon prayer-meeting, I gave an address; the company and the season were good. Amongst those present were Lady Vaughan, the Viscountess FitzJames, La Baronne de Charlus.

"*June 22nd.*—On the 17th, I heard Dr. Chalmers at La Salle Taitbout. It was a noble sermon, in which he proved that salvation is free for all. On the 19th, I breakfasted with him at his hotel, 67, Rue Grenelle. I afterwards accompanied him to the top of the Pantheon, the Sorbonne, and other places of

interest. He was very communicative, and related many anecdotes. A few days after I left Paris, accompanied by Mr. and Mrs. Metcalf, by steamer to Rouen. Dr. Chalmers and his family were on board. The day was very fine, and the conversation most interesting.

"*September 4th.*—To-day took place the ordination of Messrs. Lucas, Gallienne, and Lelièvre at Boulogne. Mr. de Jersey delivered the charge, which was very good and appropriate.

"*October 1st.*—Held our first Quarterly Meeting in Paris at Rue Menilmontant. There were present Mr. Toase, chairman, Messrs. Lucas, Neel, Gravillet, and de Lolme. We were thankful for such an opportunity of coming together. M. Petit, a pastor at Rinz, offered me a congregation of 500 persons, which he has raised outside that town. We have no man to enter the opening.

"*December 16th.*—Held the first Lovefeast in Paris. About twenty were present—all members. It was a holy season; may it be the beginning of good days!

"*December 17th.*—This morning I had another narrow escape. Returning home in a cab from the Rue Thevénot, the horse kicked and overturned the conveyance. I could not extricate myself for a considerable time, but at last I was safe. To God be all praise! I have signed the lease of the chapel at Boulevard Mont Parnasse. I have supplied the place twenty-nine weeks, and have now taken it for a year. May the Lord bless my labours in it! I also received

a letter from the Ministre des Cultes in reply to a request I had made on behalf of our cause at Caën. I am to see him.

"'*Note.*—The Inspector of the Schools of the Dordogne to the Schoolmasters of the Department.

"'Many of the curés and their vicars have reported that their teachers are suffering to be introduced into their schools Bibles and Testaments which contain doctrines contrary to the true religion. I know that some of the teachers are deceived by the colporteurs, who state that they are sent by me. I hasten to request you to remove from your schools the dangerous books; and I shall, without delay, in company with the curé of the parish, inspect your schools, and we shall cause to be burned every copy of these books we find.

(Signed) "'L. LAFFORÉST.'"

"*Notes of a Journey to the South of France in* 1840.

"*March* 16*th.*—On the point of starting for Bordeaux. May the Lord grant His presence and blessing on this long journey, and keep my family in peace!

"*March* 18*th.*—Arrived at Bordeaux, after being fifty-two hours on the road. We passed through Orleans, Blois, Tours, Poictiers, etc. The weather was very fine, and the travelling pleasant. Met an English clergyman; and another Englishman who has

not visited his own country for thirty years. I called on the consul.

"*March 21st.*—Arrived this morning at Montauban; distance 62 leagues. After breakfast I called on M. Maizeulus,—a good man,—and promised to dine with him on Monday. We conversed earnestly on the subject of Methodism, and he rejoices in the good done by us.

"Arrived at Toulouse; 10 leagues for 37 francs; *coupé*. I dined with M. Chabran, and had a *réunion* with M. Courtois. I read a chapter. M. Chabran and others prayed. It was an edifying meeting.

"*March 22nd, Sunday.*—In the afternoon heard M. Chabran catechize the scholars. Afterwards I met the Committee of the Orphan Asylum, a noble institution, but needing support. The service was held in the evening at M. Chabran's house. He began; M. Le Bas read and explained a chapter; I exhorted, and concluded with prayer. It was a truly good meeting. One of my best Sabbaths.

"*March 23rd.*—Visited the Château d'Eau, and afterwards walked by the canal, conversing with M. —— respecting our work in France. He is a friend indeed. He told me of a converted priest in the Pyrenées, and of several others who are awakened. God is working wonderfully in many ways. I dined with the Messrs. Courtois, and conversed with them fully respecting our Missions. They are a fine example of the influence of piety on persons in

high life. The visit was closed with singing, reading, and prayer.

"*March 24th.*—On awaking this morning, I was astonished to find that there had been a heavy fall of snow during the night. Went to see the remains of the first Inquisition that had been established. Afterwards I visited the school for boys and girls, and then dined with M. Chabran. There was a working party in the evening on behalf of the Missions. We sang, read, and prayed. The Messrs. Courtois took tea with us, when the conversation turned on the good that had been done, our difficulties, prospects, etc. One of the most formidable difficulties arises from a formal Protestantism.

"*March 25th—27th.*—Called on Madame Hicks, and on the Consul Ryan, who received me kindly. Afterwards I walked on the shores of the Mediterranean, bathed and sailed. Proceeded at half-past five A.M. by a comfortable boat along the canal; dined at Tours, a fine place in summer; and arrived at Cette at half-past six P.M., a distance from Toulouse, 70 leagues. I then took rail, and reached Montpellier in fifty-seven minutes. We had lovely views along the shore. For eighteen months no rain has fallen here. At noon to-day it was as hot as in England in the middle of summer. I dined at Montpellier; started for Nîmes at eight, and reached Mr. Cook's at three A.M.

"*March 28th.*—Went to the preaching, and heard

M. Leale from 'Ye are the salt of the earth.' About forty were present. The Lovefeast was held at two, when about fifty attended. I preached from Psalm cxxvi. 3, 4, to 200 persons, and I thank God for a degree of comfort and liberty.

"*April 6th.*—Our District Meeting began on the 30th ult. There was a good feeling among the brethren. Left Nîmes to-day at six A.M. The roads are very bad. Spoke to a man who was digging a grave for a brother then lying sick. He told me that Jesus Christ died in His bed. Passed through Alais, Valence, and Lyon, and reached home safely. Thanks to God!"

"*Paris, October 2nd*, 1840.—Yesterday there was much talk of war, and great commotion on the arrival of news from Beyrout. I thank God that I am calm, without fear. I long for the salvation of this people; and it will be an infinite distress if anything occurs to stop the progress of the good work now begun. The Lord owns our labour, and I rejoice that the truth has taken root in many hearts. If we should be obliged to leave France, we know that we leave the truth here.

"*October 15th, Thursday.*—In the Place de la Concorde, close by the corner of the garden of the Tuileries, the King was fired upon by a native of Marseilles. The gun burst, and injured the man's own hand, otherwise the mischief must have been great.

By the good providence of God, the King, the Queen, and Madame Adelaide, who were all in the carriage, escaped. What a Divine interposition! When will the people of this land be wise? Never, till they are wise unto salvation by receiving the Gospel.

"*October 25th.*—Congregations small. Many of the English have already gone, and many are going; yet on the whole, the day has been good.

"*October 26th.*—A dead calm reigns in the streets. We are advised by friends to be ready to depart; but we shall not move till compelled to do so. 'The Lord reigneth!'

"N.B.—Many of the English who have long resided in Paris have much deteriorated in moral principle. They have lost delicacy of conscience in respect of many matters,—the Sabbath, ordinances, etc.

"*December 3rd.*—For some days my hands have been hanging down, and my mind much depressed. To-day I have seen a person who was deeply awakened under the sermon from 'Prepare to meet thy God.' To God be all praise! The father of this person had been a Class-leader in the Nottingham Circuit.

"Bishop L—— preaches with great violence against dissent. He is a strong advocate for Apostolical succession, and says that I have no right to preach, etc. Yet he has sent a young layman, equally violent with himself, to Chantilly for six weeks, that he may read prayers, and preach during Lent!

"1841. *Annual Meetings in Paris.*

"*May 26th.*—Prayer-meeting at Taitbout Chapel at seven A.M. It was well attended, but all was stiff and formal. The meeting began an hour after the time announced.

"*May 27th.*—Tract Meeting at seven o'clock; began at eight. There was a good company. The report was well written, but barren of facts. Debt, 8,000 francs. Much display, but little substance.

"*May 28th.*—From nine till noon there were Pastoral Conferences at the Oratoire. I was introduced by M. Monod. The question discussed was, 'Can we admit a strange pastor into our pulpits without the sanction of the Consistory?' On this point the Protestant Church is in great difficulties. From noon till three, the meeting of the Bible Society was held, and some most interesting statements made. From eight till ten, the Société Evangélique held its meeting. The report was very eloquent, and some good facts were stated. We have about as many agents as they; and if we were to report our facts as they do, we should have fifty times the number.

"*November 23rd.*—This evening I signed the lease of the theatre. It will be converted into a Wesleyan Chapel, to be opened in April next. How wonderful are the ways of God! This theatre greatly annoyed us. It failed, and is now ours, without any increase of rent, or offence to the authorities. To God be all

praise! May He use it as the means, through His Word, of the conversion of many sinners.

"*December 9th.*—This evening I publicly baptized a young medical student, John Gay Boyd, from Fairfield, South Carolina. He is a son of Baptist parents. May God bless the ordinance to him!

"1842. *January 4th.*—Left home to attend the Quarterly Meeting of the Calvados station. After a cold journey of a day and nearly two nights, I arrived at Condé. Calvados is our oldest station, and with many of the friends there I have been acquainted nearly twenty-six years.

"*January 6th, Wednesday.*—After a few hours' rest, though in feeble health and much fatigued, I set off, accompanied by our faithful brethren, Leale and Roy, to Laudemure, four miles distant. Here we have a truly pious Society, and a neat little chapel. I preached at one, from 2 Cor. v. 1. They heard with the deepest attention. Some of them are the fruits of the labours of M. du Pontavice and M. Mahy, who have held on their way for nearly half a century. In the evening I preached from Psalm cxi. 10; and afterwards we transacted the business of the Quarterly Meeting.

"*January 7th.*—Bad as were the roads, and cold the weather, a party was made of Christian friends, and we went to Frêsnes, distant ten miles. Here we have another neat chapel, at which I preached at

half-past ten, and administered the Sacrament. We returned to Condé to dinner, and afterwards started for Paris.

"I am not now young, nor is my health robust, and therefore I may not live long; but I believe there will soon be a glorious revival of primitive Christianity in France. Wesleyan-Methodism is every way adapted to this country; and if we only had a sufficient supply of acceptable preachers, we should soon be a thousand times as many as we are.

"*January 23rd.*—We held the Covenant Service after the morning preaching. A good number attended, and seemed to engage with proper feeling in the solemn transaction. My own heart entered into the engagement, and I pray God to give me grace to fulfil it. How earnestly I long for the salvation of this people!

"*February 25th.*—This morning I take Mrs. Toase into the country for the sake of health. My friend Mr. Baird is so kind as to preach for me on Sunday. May God bless our little journey! I intend to employ the time in distributing tracts and in domiciliary visitation. May God grant His presence and success! Amen.

"*February 28th.*—Went to Fontainebleau. Met a prisoner of war, and found that he had received good in England; gave many tracts, and made many calls. I preached on Sunday for Dr. Blair, at 120, Rue de France. Thank God for His goodness and protec-

tion! This journey was undertaken for health, and I hope will prove for the good of some poor soul.

"*April 23rd.*—I took leave this evening of our little chapel, 23 *bis*, Rue Royale, by addressing the people on the following points: 1. The history of Methodism in France; 2. Our entrance into this place; 3. Review and prospects. The Revs. T. Jackson and C. Cook engaged in prayer. The new chapel was opened on Sunday, April 24th.

"*October 3rd.*—This day I married, at Mme. d'Arcy's, M. Wilhem and Mlle. Vauterin, after they had been married according to law at the Mairie. M. Wilhem was a Jesuit for fifteen years, and then he became a priest. He is now converted to God, and has renounced popery. He speaks of it with horror.

"*October 13th.*—Andrew Aylmer, late of Colne, Lancashire, died at the Hospital St. Louis. I read the funeral service over the remains at Mont Parnasse. What a history!

"*December 23rd.*—Went to Caën on the 19th. Preached from Rom. xii. 1, and afterwards baptized M. Leale's child. Went to Renville and Périers. The visit was very satisfactory. Reached home this morning.

"*December 25th.*—The chapel was filled to overflowing. Many went away for want of room. To God be all the praise!

"*December 31st.*—Held a Watch-night service at my house. The salon was full. I preached from

James iv. 14. Mr. Ingoldby assisted me. The season was very solemn.

"1843. *January 30th.*—Yesterday was a good day. I felt happy in my work in the morning. Mr. Arthur gave an excellent sermon in the evening. I start (D.V.) for Nîmes on Wednesday, a long and fatiguing journey at this season; but I go on duty, and hope ever to be ready to fulfil the appointment of God. I feel that He is with us. O for more grace! how imperfect have been all my services! Lord, save!

"*February 1st.*—Left Paris for Nîmes by way of Chalons. Arrived at the latter place on Friday, the 3rd, at half-past four A.M."

The remaining notices of this journey are very brief and broken, but it occupied Mr. Toase till the 18th of March. On that day he reached home, after spending the three preceding days and nights on the road. It would appear that at this time there were 14 preaching-places in the High Alps, with 612 regular hearers; and that the general returns of the work in France were as follows:—Chapels, 41; preaching-places, 83; Missionaries, 21; Local-preachers, 52; Day-school Teachers, 3; Sunday-school Teachers, 115; Class-leaders, 152; Members of Society, 1,237; Sabbath-scholars, 1,102; hearers, 10,002.

"*April 27th, Monday.*—Yesterday there was a large congregation at the Rue Royale Chapel. Mrs. Fry and Mr. Gurney spoke in the evening. To-day, I met Mr. Richards and a chief from the Sandwich Islands at Mrs. Fry's rooms. A service was held, and much information given of the work of God in Madagascar. Several Greeks were present, and the Greek Ambassador.

"*July 16th.*—By the Divine blessing I founded a new church at Rouen of twenty-two members. I preached and administered the Sacrament, and God's presence was with us. Dr. Alder preached at seven o'clock.

"*July 20th.*—This day, accompanied by Dr. Cook, Mr. Walker, Mr. Willis, and the Rev. Mr. Beckwith, from America, a deputation from the London Convention for Universal Peace, I had an audience of Louis Philippe, King of the French, at the Palace of Neuilly. His Majesty was extremely affable, and made us all at our ease in a moment. He spoke of America as 'a fine country,' and of 'Broadway,' in New York. 'I have done all in my power to preserve peace,' he observed; 'An army is necessary to keep peace; and yet it is very difficult to do so with an army.' 'The civilized world ought to do without war.' 'Thank God, war is an expensive thing.' 'A Republic cannot long be maintained in France.' 'It is difficult to guide human passions.' The king stood close to us, and laughed heartily. He addressed me

as 'M. Toase, pastor of Paris.' He also observed, 'They say I am fostering disturbances in Spain, but I have not meddled with them. We ought not to meddle with other countries.' The interview lasted a considerable time, and was very agreeable."

"1844. *January 1st.*—We held the Watch-night service at my house, Avenue d'Antin 7. The salon was very full. Mr. Etheridge assisted, and the service was solemn and impressive. To God be all praise for innumerable mercies during another year! My soul is humbled on account of many sins and defects, but I am comforted and strengthened by a view of the blessed atonement and intercession of Jesus. Lord, help me to live for Thee!

"*January 21st.*—I visited my old friend M. de Kerpezdron, at Mer, after an interval of twenty-five years. It was a joyful meeting. He did not at first recognize me. It was a matter of thankfulness to find that the seed scattered a quarter of a century ago had resulted in good,—a united Society, a chapel, a school, a house, and a garden. M. de Kerpezdron is seventy-two years of age, a fine old man. I am satisfied that he has done more good at Mer than any other man that went before him. He told me that a lady had been sent from Paris to solicit from him an article for the *Archives*, to the effect that he had been a Wesleyan, but that he had long ago renounced all connection with us. 'Never,' he replied with energy;

'a people to whom I owe my all of spiritual good, never.' He is still much attached to us.

"*May 1st.*—Returned from England to-day. Visited London, Bristol, and Manchester, and saw our children. Thank God for all mercy!

"*May 28th.*—Just returned from Rouen. We held a Missionary Meeting last evening. The season was good, and the prospect is also good. The sermon was preached on Sunday by Mr. Etheridge. We returned together, and found all well. To God be the praise!

"*June 13th.*—I was sent for by Mr. Box, of Château de Vaux, to bury his only son. The case was most affecting. Mr. Box, his little son, his sister, and a friend were amusing themselves in a small boat on the Seine. Proceeding down the river, the boat was carried by the stream against the water-wheel of a mill, and swamped, and all were thrown into the water. The friend of Mr. Box got into the interior part of the wheel, and was carried round more than thirty times. Then he attempted to jump to a plank, but missing his aim, he fell into deep water, and was with difficulty saved by Mr. Box. The sister was supported by her clothes until the dog came, and carried her safely to the bank, she holding on by his tail. Mr. Box swam well; but the child fell into deep water, and was drowned. The deliverance of the three persons was little short of a miracle. I buried the child in the little cemetery of the

Commune,—the coffin having been borne by six poor children.

"*June 14th.*—A deputation having been appointed to present an Address from the American Peace Society to Louis Philippe, King of the French, the following gentlemen had the honour of an audience at the Palace of the Tuileries, viz., the Marquis de la Rochefoucald Liancourt, Deputy, M. Villenave, M. de Ferrol, M. Rigaud, Foreign Secretary of the London Peace Society, and myself. The Marquis introduced the several members of the deputation to the King; and then, in a neat and eloquent speech, he stated the general object of the Address, and obtained permission that it might be read. The address in the original English was then read by M. Rigaud, to which His Majesty graciously replied in the same language. He expressed himself happy to receive the deputation, and the Address presented to him; and was particularly gratified to find that his exertions to preserve the general peace of Europe had given so much satisfaction. He saw no need of war; nothing was gained by it, and it seldom happened that the original object for which it was undertaken was realized. When he was in America, some forty years ago, having been frequently called upon for a toast, he usually gave, 'General and permanent peace among all nations;' and little did he then think that he should ever have the opportunity of exerting his influence to promote so desirable an object; adding, 'May God grant that my efforts

may be effectual!' Wars in Europe appeared to him unlikely; and if the smaller States wished to go to war, they would not be permitted. A general war became more and more difficult and improbable; and he hoped that if his life were spared a few years longer, such a war would be impossible. On my expressing a wish that His Majesty's life might be spared many years, the members of the deputation cordially united in the sentiment, and expressed their feeling in the emphatic words—*Vive le Roi.*

"*June 30th.*—Rouen; preached at ten, after meeting a Class at nine. Heard M. Hollong at eleven. Preached in the evening at the new place; then visited a sick person, and slept at the house of a friend. This has been a good day. God has given me more strength than usual. He has a people at Rouen.

"*September 21st.*—Went with Mrs. Toase and Mrs. Hall to Blois, and assisted at the Protestant service. Called at Mer, and was much pleased to see the fruits of my visit made twenty-seven years ago. Saw M. de Kerpezdron, and returned to Paris on the 24th inst. Mrs. Trestrail was very ill at Rouen, and died about an hour after I left the house. What a warning!

"1845. *January 2nd.*—Through the great mercy of God I see another year. Many, very many have been my blessings, and I have had many trials. Praise God, O my soul, for all His dispensations!

My unfaithfulness has also been great; and while I humble myself in dust and ashes in His presence, I do resolve, by grace, to spend this year to His glory. I am now going a long and dreary journey to Nîmes, to attend the District Meeting. May God go with me, and help me, and make me a blessing! I once more record my full conviction that Wesleyan-Methodism is better calculated to revive true religion in France than any other form of Christianity. Protestantism is almost powerless here, and it can never be better till the pastors awake. I commit my dear family to God.

"*Protestant Anniversaries in Paris.*

"*April 15th, Tuesday.*—At twelve, the 'Société des intérêts generaux.' A good report was read by Count Gasparin. At seven, the 'Société des Traités' met. The Report was very meagre. Expenditure 36,000 francs. Strange that there should be so few facts, and those related so uninteresting.

"*April 16th.*—Conference at eight o'clock. Subject, 'the Synod.' Many were in favour, and many against. Without a Synod the Protestant churches of France are manifestly Congregational. At seven P.M. there was a good meeting of the 'Société Evangélique.'

"*April 17th.*—The meeting of the 'Société des Missions Evangéliques' was well attended. The Conference was adjourned till to-morrow. I mark

progress in orthodox views and good feeling. Some, I fear, are rationalists. At Madame Andrée's till ten o'clock; about 100 present. The meetings are greatly improved.

"*August 24th.*—By the good providence of God I have safely returned from the Conference. It is no small mercy to travel now without accident. The Conference was remarkable for brotherly love; about 500 ministers were present, and there was no discord. I am happy to have attended such an assembly; it has been the means of uniting my heart more than ever to my brethren. I begin this year in my important sphere of labour, with an humble dependence on God, and with a desire to be more useful than I have yet been in His service. Lord! pardon all my sins and defects, and grant me 'the healthful spirit of Thy grace.' I am nothing, 'Christ is all, and in all. During my visit to England, I had an opportunity of preaching at Lofthouse and Brotton, and of seeing many old friends. I am thankful for being again permitted to visit the land of my birth.

"*September 29th.*—I went to Rouen on Tuesday morning, and settled all financial matters with Messrs. Trestrail and Pulsford. The prospect is very encouraging if it be followed up with zeal and prudence. A population of 110,000 persons, with two Protestant pastors, each of whom preaches once a fortnight! So that there is only one service on each Sabbath. How is France to be evangelized under such circumstances?

Alas! for many pastors. Our way to Rheims was providentially opened. It now depends on ourselves to labour for God.

"*October 26th.*—This day we have had our Anniversary services on behalf of the Wesleyan Missions. The Rev. R. Reece, in his eightieth year, preached a most excellent sermon, of an hour long, from John xvii. 10. He was favoured with great freedom and power; and the congregation was large and solemnly attentive. I believe this service will do much good in Paris.

"*December 26th.*—This day, having received from the Préfet de Paris the authorization of the Eglise de St. Vincent de Paul, I signed the lease with the proprietor. This is a grand move for us. God bless our work!

"1846. *January 7th and 8th.*—We held our District Meeting for the North. The brethren were all present, and the Reports were exceedingly favourable. We want more education, more prudence, more zeal; and above all, more Divine influence. Lord, help us! Lord, help me!

"*January 19th.*—Accompanied by Mrs. Garstang and her two daughters, I started for Nîmes to attend our District Meeting. We had a very pleasant journey by way of Dijon, Chalons, Lyon, Avignon, etc., and arrived at Nîmes on the 24th, all well. The District Meeting lasted nine days. Many solemn and important matters were discussed, and some difficulties

removed. Mrs. Garstang proceeded to Rome, and I returned to Paris, reaching home on Tuesday, February 10th. It was a painful disappointment that I could not go on to Rome.

"*April 16th.*—Our dear William died, near Beverley, Yorkshire, of disease of the heart, in the thirty-third year of his age. He earnestly sought the salvation of his soul by 'repentance toward God, and faith toward our Lord Jesus Christ;' and died in peace, a miracle of grace! Two of his sisters and two brothers were with him several days before his decease. This was a very great comfort to him.

"*May 11th.*—I went to Guernsey, accompanied by Mrs. Toase, two of the children, and Miss C. Martin. We had a rough passage from St. Malo, but all was safe. My visit to old friends was very pleasant; and, as usual, they were very kind. I preached three times in French, once in English, and spoke at the Meeting of the Bible Society. Returned by way of Jersey; saw many old friends, and spent the Sunday there. I then went to St. Malo, and reached Paris on the 27th of May. God be praised for safety and pleasure!

"*August 2nd, Sunday.*—To-morrow I intend starting for England to attend the Conference, and especially to be present at the Evangelical Alliance. I go in the high expectation of getting much good, and of seeing realized that word of God, 'That they all may be one.'

"*In August.*—I was present at the latter part of

the Conference; and afterwards, at the meeting of the Evangelical Alliance in London. My heart was glad, and I gave glory to God. It must be His work.

"1847. *January 17th.*—This morning my mind is comfortable in God, contemplating His mercy through Jesus Christ. The District Meeting was very edifying, and the brethren seemed to be of one mind in their work. To-morrow, I leave for Nîmes, humbly trusting in the providence and grace of God. He will help me! I have done all in my power for this Mission, and my heart is still in it. It will succeed, for God is with us. To Him I commit my body and my soul.

"*Evangelical Alliance.*

"*Paris, April 24th.*—During the last few days I have assisted in making arrangements for a public meeting. I heard with pain that the Taitbout people are opposed. So I feared, but we were harmonious. Yesterday we met in general assembly at the Oratoire, and agreed to the London basis. Measures also were taken for forming a French branch. The public meeting was held this evening, at half-past seven o'clock. The chapel was quite full, and the meeting was a glorious one. I never attended a better. About fifty pastors were present.

"*June 18th.*—Went into Normandy—Lisieux. M. de Boinville's beginning is small, but full of hope. He

has taken a suitable room for Divine worship. Caën: Attended the prayer-meeting, first in French and then in English. On Sunday I preached in English at eleven, from Acts xi. 23; then in French, at Renville, at three, from Col. i. 27; dined with the Mayor, and visited Mme. Lucas; preached at Caën in the evening, at seven. Started for home by way of Rouen, and reached Paris on the 23rd. The journey was very satisfactory. The Caën Circuit is indeed in a good state."

At the Conference of 1848, after forty-four years of active service, Mr. Toase was permitted to retire from full work, and appointed as a Supernumerary to Guernsey; and from this place he visited the island of Alderney, to look after the interests of Methodism there.

"1849. *January 29th.*—This has been a stirring day in Paris. The Act for the breaking-up of the Clubs, the disbanding of the Garde Mobile, and the discussion of the question, whether the National Assembly should be dissolved, all contributed to excite apprehension in the public mind. Even to-day there were manifestations of uneasiness, such as are well understood by those who reside in Paris. All seemed to fear that something unpleasant might soon occur. It was clear that the Government possessed information which induced them to act on the preventive with great promptness and vigour. At an

early hour this morning many thousands of troops, with National Guards and the Garde Mobile, were assembled in the Place de la Concorde, de la Madeleine, and the Champs Elysées, all fully accoutred, and prepared for action at a moment's notice. The artillery also was present in the pomp and circumstance of war. Thank God, however, up to this hour they have not been required. About four o'clock the troops began to be drawn off, and moved towards the Boulevards. As General Changarnier proceeded at the head of one of the regiments, there were loud cries of '*Vive Changarnier!*' '*Vive la République!*' '*Vive le President!*' The Parisians in the neighbourhood appeared gratified with what they saw and heard. They are tired of street-fighting, and well they may be, for the Republic has cost them much. Every well-wisher to mankind must desire to see the Government consolidated, and confidence restored."

Journal of Visits to Alderney in 1850.

"*September* 10*th.*—Left Guernsey in the steamer, and was kindly received by Mr. Bichard; Messrs. Leale and Job called in the course of the day.

"*September* 12*th.*—Yesterday and to-day paid numerous visits, and was well received. I also distributed tracts, and preached at seven. There is much to do here.

"*September* 13*th.*—Saw Mr. Leale and family off; then visited Mesney,—the Quarries. At these, about

1,500 persons, including women and children, are employed. They have no service. I distributed tracts among them, and was well received.

"*September 14th.*—Visited from house to house. The church and chapel accommodation is as follows: New Church, 800; two Wesleyan Chapels, 500; Primitive Chapel, 300; Church at Bray, 100: total 1,700. These are supplied by three clergymen and four preachers. There are about 1,500 strangers here, from England, Scotland, and Ireland.

"*September 15th, Sunday.*—Preached at Bray, the spot on which Mr. Wesley stood, and in the room where Dr. Clarke preached. In the chapel there was a good attendance at the evening service.

"*September 16th.*—Visited several families. One woman said, 'I have had twenty children; my parents were Wesleyans, and died in peace; so also did my brothers and sisters. I cannot find mercy.' Is there not a cause? There is a most extensive field of labour among these people. Took tea with M. de Putron. The preacher's house is in a sad state.

"*September 19th.*—The last three days have been occupied in visiting from house to house, and to-day I return home.

"*October 26th.*—I returned to Alderney on the 17th. Friends met me on the pier, and took me to Mr. Peyet's, where I am comfortably lodged: I preached in the evening at seven o'clock, with strength and comfort. Praise God for more mercies! The last few days

have been taken up in visiting families, preaching, attending prayer-meetings, and selecting ground for a chapel. To-day, I saw several families, in Mr. Hocart's store; some were sick, and some were backsliders. The rooms are as bad as any stable; bare stone walls at £5 a year.

"On the *State of Alderney* I remark as follows:—

"(1.) The works,—harbour of refuge,—will require twenty or thirty years to complete. (2.) The workmen, with their wives and children, number about 1,500. (3.) Their religious condition is deplorable. There are many backsliders from Methodism, and many attend no place of worship. (4.) Their moral state is equally bad. They buy what is called gin and brandy—a cheap poison—and die. (5.) The Church is going fast over to popery. The Ranters have a good work; the Methodists have a French service. Not half the people attend any place of worship.

"*The reasons for an English Ministry in Alderney* are—

"(1.) The French language is disappearing very quickly; there are few of the inhabitants who do not understand English. (2.) The great number of people employed at the works: these will continue many years. Within the last three years, the population has risen from 1,000 to 3,000. (3.) The church and the Primitive Methodist chapel are utterly insufficient in respect of accommodation. (4.) The Wesleyans had a good English cause here for many years, and it will become

entirely extinct unless re-established,—in English and French. The English sittings used to let at 10*s.*, and the French at 5*s.*, a most objectionable arrangement.

"*October 27th.*—Preached at Bray. The key of the chapel could not be found; so I stood on the spot occupied by Mr. Wesley sixty years ago, and preached in the open air. In the evening, I had a good congregation in the town. Thus far the encouragement is very great.

"*October 28th.*—Visited a poor man in the charge of a very poor woman. He has a wife and family in Ireland. I afterwards attended the funeral of a child. Mr. Guille would not allow the body to be brought into the church, because the child had been baptized in our chapel; neither would he allow his curate to come to the house of the parents, as is the usual custom here. What next? Popery?

"*November 10th. Sunday.*—Preached at Mesney to about forty persons, and founded a Sunday and evening school. The reception was kind, and the prospect encourages.

"*November 16th.*—Looked at a piece of ground for an English chapel. The proprietor is willing to sell, but he has a butcher for a tenant who says that the singing will frighten his bullocks. How shall they be wise 'whose talk is of bullocks?'

"*December 1st.*—*17th.*—This period has been quite occupied in visiting, preaching, etc. The Quarterly Meeting was held to-day. Number of English

members, 21; our accounts were all paid, and a small balance remained. To God be all praise! There is an increase in the French Society. During my absence the French trustees passed some strange resolutions. Lord, make me faithful and affectionate! The contract for ground for a chapel has now been completed, and the prospect is very good."

At the Conference of 1852 Mr. Toase, though a Supernumerary, was appointed to take charge of the English Society and congregation at Boulogne, where he remained to the end of his course.

"1852. *Boulogne.*—The appointment to this place was altogether unexpected by me. The health of my wife being much improved by a visit to England, it was hoped that it might be fully restored by a year's residence here. My own health also being good, it was also thought that I might be useful here. This day we landed, after a pleasant passage from Folkestone. Mrs. Toase was cheerful and happy, and greatly pleased by the prospect of seeing old friends. Our reception was kind and cordial. On Sunday, September 5th, she attended the chapel, and received the holy sacrament. Her health continued good till Thursday, the 9th, when she was seized with spasms and internal bleeding. On the 11th, at 3.15 A.M., this amiable and truly Christian wife and mother left the world at 42, Grand Rue, aged sixty-two years. After

our happy union of forty-four years and twelve days, she sweetly fell asleep in Jesus. It was not like death, but a gentle departure; and she is now with Him whom she loved from youth. Some of her last words were, 'I am going to Jesus;' 'The Lord is my refuge and my strength, a very present help in trouble.' On the 14th, she was interred, in a grave which I bought *à perpétuité* in the cemetery of this town, by the Rev. Mr. Brooks, a pious clergyman of the Church of England. Many friends attended the funeral.

"*September 26th.*—My dear friend, the Rev. W. Arthur, preached the funeral sermon in our chapel here, from Luke xx. 38:—'He is not a God of the dead.' The sermon was very beautiful, and the congregation good, and deeply attentive. A gracious season.

"*October 1st.*—Stroke upon stroke! Our dearly-beloved and amiable daughter, Margaretta, wife of Mr. Hall, died after a few days' illness. I say nothing, but am dumb before the Lord. I can however feel, 'Thy will be done.' Lord, sanctify these solemn, painful events.

"*November 1st.*—I and my daughter went to Calais and attended the Missionary Meeting. We were kindly received.

"*November 16th.*—The last two months have been a season of great sorrow. My beloved wife is ever before me. My heart bleeds, and it will continue to do so. The loss to me is great, and can never be

repaired; but good is the will of the Lord. I do submit, and feel Divine support. And then dear, dear Margaretta, so suddenly and unexpectedly gone. 'I am dumb;' but good is the will of the Lord."

"1855. *August 13th.*—Just fifty-one years ago I left home (Eston) to begin my candidature for the Wesleyan ministry, and I am called, after more than half a century, to open a new chapel in the same place. I left Boulogne as above, and spent a few days with my sons in Manchester. On Sunday, August 19th, I opened the chapel, and God was with us. The texts were Luke i. 78, 79, and 1 Chron. xxix. 5. The congregations were large and the collections good. On Monday I attended a Missionary Meeting at Brotton; rested on Tuesday, and reached home on Thursday. Thank God for journeying mercies! A journey of 900 miles without an accident."

"1858. *January 1st, Boulogne.*—Thanks to God I am spared to see this day. I have been here five and a half years, and have never once omitted any part of duty on account of affliction. This is to me matter of surprise and gratitude, as when I left Paris my health was very feeble, and I considered my work done. I thank God my only aim is to glorify Him in being the humble instrument in saving sinners. Although I am old and unworthy, the people are kind, very kind, and God is with us. I deeply regret my

many infirmities and sins, and humble myself before God on account of them. I also resolve, by His grace, to live nearer to Him than I have done before. I have had—and I still have—trials, painful trials; but they are not to be compared with the unnumbered blessings which I daily enjoy. O, my Lord! I trust in the atoning blood for eternal salvation. 'I am Thine, save me!'

"*July 28th.*—I purpose, if God permit, to start for Guernsey and Alderney on Monday next. My sole object in this journey is to visit the English work in the latter island, and to help a cause in which, for several years, I had taken the deepest interest. I have laboured hard for it, and God has blessed my feeble endeavours. To Him I commit my body and soul, and trust in His mercy for eternal salvation."

"1860. *August 15th, Boulogne.*—I went to the Conference in London, and returned August the 7th. I was most comfortably entertained by Mr. and Mrs. Lycett, at Highbury Grove, and was much delighted with the society of the Rev. Messrs. Hall, Brocklehurst, Shaw, and others. Our morning and evening conversations and worship were very edifying. It gratified me to see many old friends; but having very little to do, I was glad also to return home. I now enter on my ninth year at Boulogne. In general I have been very happy, but the last three months have been a period of severe trial. A person from England

professing to seek a revival of the work of God spared no pains to sow the seeds of discord among us. From my heart I forgive him, but I cannot believe that unholy tempers and evil words can promote God's work. One thing I must record: I found our cause a wreck; but God has blessed me here. The congregation continues large, and two new Classes have been formed. My heart is in the work, and my trust is in God. Of myself I can say nothing that is good, only that I am sincere, and desire to do and *to suffer* the will of God. I am determined to spend this year, more than any former one, to the glory of God. I shall have trials, but the Lord will sustain me."

Thus ends the Journal of this holy man, who, after an almost uninterrupted ministry of fifty-nine years, was called to his rest on the 20th of September, 1863.

The editor had spent a few weeks of the summer of that year in Boulogne, and enjoyed much communion with his friend. Although in his eightieth year he was wonderfully vigorous, and performed every duty. The editor never forgets the last sermon he heard his friend preach. It was an ordinary week-night service, the congregation was large, and the preacher dwelt with unusual force on the necessity and blessedness of personal experience. The text was Isaiah ix. 3: "They joy before Thee according to the joy in harvest." Little did either suppose that

it was the last time they should unite in public worship, and still less did the editor imagine that within a very few weeks after he should be asked to arrange for the funeral.

The circumstances are recorded in the following statement, prepared by Mr. Toase's surviving children, and read on the occasion of the funeral service :—

"We well remember his tender affection and unceasing solicitude for the happiness of our mother and ourselves. For several years his public duties required him to be much from home; and when his absence was prolonged, we remember the numerous little preparations that our dear mother taught us to make for his reception. But his tender devotion to her in times of affliction was most affecting. On one occasion, during our residence in Guernsey, our dear father was unavoidably detained in Paris, and our mother was so ill that life was despaired of. We cannot forget his anguish of soul when, after a long and tedious journey, he reached home at midnight. Not daring to knock at the door lest he might be informed of her death, he walked about the garden several hours, seeking support from on high, before he ventured to ask, 'Is she alive?' When told that she was still living, he hastened to the bed-side, fell down on his knees, grasped her hand, and most tenderly and touchingly expressed the feelings of his devoted heart.

"With regard to his character as a minister, his life was one of unceasing effort to benefit all around. He

truly 'went about doing good,' and even when the infirmities of age were beginning to tell upon him, he never relaxed his efforts. His promptitude in attending to any call of duty was remarkable. If urged to any delay, he would eagerly reply, 'No, I shall do it at once.' His courtesy, also, towards all whom he received, as well as his deep humility, was very manifest. And with respect to the simplicity of his heart, and the transparency of his character and life, it might be said of him that he was 'an Israelite indeed.' His Catholic spirit was observed by those who differed most widely from him. Even the Roman Catholics expressed the belief that 'Mr. Toase would be saved by an act of special grace.' We remember, too, that during his residence in Paris he was visited by many Romish priests, and had long and earnest conversations with them on the subject of religion.

"Though in the enjoyment of excellent health to the last moment, and having nothing to forewarn him of approaching dissolution, he had literally 'set his house in order.' On the last morning of his life he preached with his usual energy, from 1 Tim. i. 5. In the afternoon he readily responded to a request to close the Ladies' Bible-class, which he did by singing a hymn and offering prayer. He then returned to the library to join the family, and whilst conversing with a gentleman from Birmingham, his head was observed to droop, and, in a moment, he passed from earth to heaven.

"We express our warmest thanks for the unvarying liberality of the congregation. From the peculiarity of the station, the minister is responsible for all expenses connected with the chapel, and we have often heard our father express his gratitude on this subject, saying, 'I have no fear as to any pecuniary matters connected with the chapel; every thing required is promptly supplied by the congregation.' This liberality added much to his comfort and usefulness."

The funeral services were conducted with great solemnity, and a large concourse, of all classes, followed the remains to the grave. Thus terminated the earthly course of one who while living spoke as few are permitted to speak, especially with reference to length and variety of service; and who "being dead yet speaketh." His memory is embalmed in the grateful affection of all who knew him.

The following estimate of Mr. Toase's character is taken from a Guernsey journal:—

"The Rev. William Toase, Wesleyan minister, died suddenly, after conducting Divine service, on Sunday last, at Boulogne. The deceased gentleman was well known in this island, where, in the early part of the present century, he was appointed to the work of the ministry in connection with the Wesleyan-Methodist Church. As a preacher, he was chaste, sound, vigorous, and thoroughly evangelical. His great

theme was Christ crucified, and his highest happiness pointing sinners to that only remedy for sin. In the social circle, his easy, cheerful flow of conversation endeared him to all who enjoyed the privilege of his acquaintance. Neither had age impaired his natural cheerfulness or detracted from his power of pleasing. He was an exemplification of what the possession of vital Christianity can effect, and the recollection of happy hours spent in his society will linger in the memory of friends. He had resided several years at Boulogne as a Supernumerary ; but his activity, mental as well as physical, would not allow him to sit down in inglorious ease. He died, as he had lived, in the Christian harness, and only quitted the service of the Church militant to enter into the immediate and rapturous enjoyments of the Church triumphant. His sun has set in glorious splendour, and the greatest consolation enjoyed by those who loved him on earth for his work of faith and labour of love, is the hope of joining him 'where all is calm and joy and peace.' The Rev. gentleman was connected by marriage with families of high respectability in this island. He entered into the ministry in 1804, and was thus engaged, from first to last, fifty-nine years in the work he loved so well."

The character given by his fathers and brethren in the ministry is as follows :—

"He was converted to God in his fifteenth year,

and entered the ministry at the age of twenty-two. He early devoted himself to the study of the French language, which led to his appointment to the Channel Isles. Subsequently he became the first missionary to the French prisoners of war in the hulks on the Medway. On the conclusion of peace he laboured in France; and, at a later period, he was long stationed in Paris, and at the head of our Missions in that country. Even after he had become a Supernumerary he returned, from his retirement at Guernsey, to take charge of the congregation at Boulogne, which he held to the hour of his death. His prolonged course as a Christian minister was without a spot. Diligent in study, methodical in the arrangement of his time, careful in preparation for the pulpit, thoroughly ministerial in his bearing and habits, with courteous manners, a cheerful and sedate spirit, careful regard for the young, and unwearied attention to strangers, he presented in his character a rare combination and balance of qualities adapted to such difficult posts as those he had to fill. His ministry was always instructive, pleasing, and truly evangelical; and many seals to it were given him from the most opposite classes of society. In his peculiar stations, he had, to an extraordinary extent, to come into relation with persons of divers ranks and characters, and ever was enabled, before high and low, to do honour to the Christian ministry. In his later days the purity of his character, the benignant gravity of his deportment,

the vigour of his preaching, his eminent pastoral virtues, and the good name won by a long career of goodness and usefulness, surrounded him with an uncommon degree of veneration, which was displayed after his death, by both French and English, in remarkable tokens of respect. On Sunday morning, September 20th, 1863, he preached on 1 Tim. i. 5; and the same afternoon, while conversing with a friend, he suddenly fell asleep, in the eighty-first year of his age, and the fifty-ninth of his ministry." (*Minutes of Conference*, 1864.)

Chapter Fifth.

SERMON AT THE OPENING OF THE WESLEYAN CHAPEL, PARIS, 1862.

MANY notes of Sermons by Mr. Toase are in the possession of the compiler. They exhibit much thought and feeling. It will gratify many to read the last sermon which he prepared at length.

Outline of a Sermon preached at the opening of the Wesleyan Chapel, Paris, on Thursday, October 23rd, 1862.

IT is with no small degree of reluctance that I have accepted this service; and I may say, without affectation, that I had much rather it had fallen into younger and abler hands. As, however, my brethren in the ministry have been unwilling to excuse me, I undertake it, begging an interest in your prayers, and trusting in God for help.

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us."—1 SAMUEL vii. 12.

I. It has been the custom of all ages and nations to perpetuate the memory of great events by public

monuments. History, whether Egyptian, Jewish, Greek, or Roman, supplies facts to this effect.

II. When the world was young, and art and science but little known, such monuments were *very simple* and often *rude.* Such is the case before us.

1st. Two pitched battles were fought between the Israelites and the Philistines. In these battles Israel lost 34,000 fighting men; and more than that, the Ark was taken by the enemy, and remained in his possession seven months.

2nd. Samuel was the honoured instrument of recovering the Ark, and restoring it to its rightful owners. And now his first thoughts were of God. He "took a stone," etc.

In applying these words to the present occasion I shall endeavour to direct your attention—

I. To the work of God in this country; and

II. To the disposition which a review of it ought to excite in our minds.

I. I speak with reference to the work of God in this country so far as we, as a religious body, are connected with it.

That a good work has been going on for many years in other sections of the Church in France, is a simple matter of fact. The general circulation of the Bible, the indefatigable labours of the colporteurs, and the evangelical preaching of many pastors, have

brought about a great change in many parts of the empire. In this we "rejoice; yea, and will rejoice."

The place I now occupy, and the service in which we are engaged, oblige me to speak more particularly of the help God has granted to our labours, and the success He has vouchsafed to us.

But before I proceed, I must answer a question which has often been asked in times past, *What were the motives of the Wesleyan Connexion in sending ministers to France?*

1st. They were not *political.* During a period of more than fifty years, we have witnessed many changes, but we never took part in the circumstances that produced them. We should strangely have forgotten our calling if we had, by word or deed, left the Gospel plough, to buckle on the instruments of war. Our message is of peace. The bearer of it should be a man of peace, and this has been the case with us from the very beginning.

2nd. They were not *sectarian.* It was never their design to interfere with the labours of other Churches, and so to raise a superstructure on their ruins. Such a line of conduct would have rendered them unworthy of the name they bear. Like their Founder they act on the maxim, "The friends of all, the enemies of none."

But if a few lost sheep were known to be wandering on the mountains, without a shepherd or a fold, it could not be wrong to hold out the crook, and lead

them to the green pastures and still waters of spiritual instruction and comfort.

3rd. They were not *ambitious.* If they had wished to obtain a name in the religious world, they would have discovered their error long before their plans were developed. Their doctrine was misunderstood, and their names were often "cast out as evil." But through evil report as well as good report, they persevered in the work to which they were called, that of bringing sinners to God.

What then were their motives in visiting this country? The question may be answered in a word, "The love of Christ constraineth us; because we thus judge," etc. It will appear, we think, from the following considerations that our work in this country is a "work of God."

1st. *Its origin.* A plain man, but an earnest Christian,—the late John Angel, of Guernsey,—was made a blessing to a few poor Protestants at Courcelles, who were as sheep without a shepherd. The names of De Queteville, Ollivier, and others stand honourably connected with this infant cause. An invitation was given by the people of the place to our Guernsey friends, to send them a minister. One was sent; good was done; many were converted.

2nd. *The Divine support they experienced in the work.* It may easily be imagined that at this early period of their labours, their difficulties were neither few nor small. They travelled long journeys on foot; they rode in common carts; and sometimes, as a

treat, they were favoured with a horse, or a mule. They "endured hardness as good soldiers," and as was their day, so was their strength.

3rd. *The success which accompanied their labours.* The Gospel was preached *in simplicity* and *with power.* Like the men of Cyprus and Cyrene, they went everywhere "preaching the Lord Jesus."

4th. *The holy fire that was kindled in Normandy soon reached the southern parts of the empire.* The distance was great; but fire on the wings of the wind is of rapid progress.

Charles Cook was the bearer of the glad tidings of salvation to that country, and for many years he laboured with unwearied zeal in a cause that was near his heart. I think I see him now with his wallet across his shoulders: in one end of which was probably his food for the day, and in the other, a number of Bibles and godly books.

The Mission of Dr. Cook was that of a pioneer, and he was faithful in the discharge of its duties. With his wallet on his back, he scaled the mountains of the lower Alps, and penetrated into the valleys of the memorable Cevennes. Having "served his generation by the will of God," he "fell on sleep." Yes, he fell asleep "in Jesus."

Permit me now to say a few words respecting *this metropolis.* From the time of Dr. Coke's short visit several years elapsed before anything was attempted in Paris. Then the Gospel was preached to the French

prisoners of war in the prison ships, and other depôts. Schools were instituted for their benefit, libraries were established, and the Word of God was circulated. Much good was thus done. This work was carried on for about five years, and the number of prisoners on the Medway, to whom we ministered, was about 8,000. We often heard such words as these: "I have found the consolations of religion to be my only support during a long and painful captivity." "God has been my Helper." "The ministry of the Gospel has been a blessing to my soul." "I am under great obligations to your Society."

Our return to Paris dates from the year 1818; and our first place of worship was in a small room in La Rue Quincempoix, an obscure and disagreeable street behind the Halle. After this many changes occurred, with very little improvement, the places being so situated that none but the initiated could easily find them. These were La Rue Hauteville, Rue St. Denis, Rue Porponière, Rue Menilmontant, Rue Charlot, Rue du Bouloy, and Rue Montholon. In all these places the French language was chiefly used.

The English department of our work was commenced in La Rue du Bouloy. Thence it was removed by the Rev. R. Newstead to the Rue d'Anjou. The labours of Mr. Newstead were highly acceptable to his countrymen, and were made a lasting blessing to many of them.

We have now come to Rue Royale. We first

occupied a large salon and two adjoining rooms in the same premises with which the present chapel is connected. Here we had the appearance of a chapel, and were favoured with the help of the late Dr. Bunting in opening it. This place becoming too small, we took the little Theatre, and fitted it up as it is now seen. It was opened for public worship by the Rev. Thomas Jackson.

I must here say that the authorities have always granted us, in our frequent removals, full liberty to hold our services in the French and English languages. No doubt they wondered why we removed so often, and why we chose such small and obscure places. The only reason was, we could obtain no other.

And now, dear brethren, we find ourselves, by the good Providence of God, in this noble and elegant building, erected for the worship of God in the French and English languages.

1. Thanks to our generous English friends. Without their aid this chapel would never have been erected. They have done nobly, and they will do more.

2. Thanks to our French friends for the help they have afforded. They too have done well, and perhaps they will do better.

3. But most of all, we owe thanks to God. "He giveth men power to get wealth," and He disposes their hearts to do good. We glorify God in them.

Let us tarry for a moment, and see how He has helped us *individually*.

1. *The care of His Providence.* "He watches every numbered hair."
2. *The gift of a Saviour.* He "gave Himself for us." The gift is *unsolicited, unmerited, unexampled.*
3. *The bestowment of salvation.* "And you hath He quickened." It is a "great salvation;" great in its origin; great in its execution; great in its results.

"Hitherto hath the Lord helped us."

II. Let us endeavour to catch the spirit of Samuel, and imitate his example. "Then Samuel took a stone," etc.

But the monument is raised, and we are in it. Well then let us inscribe upon it "*Eben-ezer.*" We have in this word,—

1. *The language of humility.* We disclaim all *self-confidence.* We give glory to God alone. "Not unto us."
2. *The language of gratitude.* How shall we express our gratitude?

By the sentiments of a devout heart. "My soul doth magnify the Lord."

By obedience to the Divine Will. "If ye love Me, keep My commandments."

By union with His people. "They that feared the Lord," etc.

By zeal for His glory. "It is good to be zealously affected always in a good thing."

3. *The language of confidence.* "Hitherto hath the Lord helped us." Then He will do so still.

1. Is God your Helper? Then fear not; "The Eternal God is thy Refuge."

2. Has He helped you? Then give Him the glory.

3. Is He helping you? Then help one another. We want another stone of help this evening. "Help, ye men of Israel." Lift up the stone, and write upon it "*Eben-ezer*."

MR. TOASE'S PUBLICATIONS.

FROM Dr. Osborn's "Record of Methodist Literature," it appears that Mr. Toase published the following works :—

"Sermon (French) on Matt. xvi. 26." Guernsey. 1808.

"Sermon on the Sabbath." London. 1813. The same in French. Boulogne.

"Historical Memoir of French Protestantism." By M. Rollin. Translated from the French, by W. Toase. London. 1818.

"Memoirs of Mrs. Elizabeth Arrivé." Guernsey. 1818.

"Memoirs of Rev. R. Robarts." Guernsey. 1820.

"The Sabbath." An Essay. Second Edition. 1824.

"A Translation of Pictet's 'Roman Catholic Religion Examined, and its Errors Refuted.'" 1827.

"The Four Last Things. Sermons addressed to the Children of the Portsmouth Sunday-Schools." Portsea. 1828.

"The Wesleyan Mission in France." London. 1835.

"The Wesleyan Centenary," a Sermon. Paris. 1839.

"Sermon for the Shipwreck Relief Society." Paris. 1841.

"The Revival of the Work of God," a Sermon. Paris. 1840.

"Memoirs of Miss Caroline Smelt." Translated into French, by W. Toase.

"Sermons translated from the French of Pastor D. Huet," by W. Toase and R. Robarts.

Chapter Sixth.

LETTERS TO FRIENDS.

MR. TOASE was a voluminous correspondent. The penny postage, and still more, the postal card, has introduced a new but not an improved style of letter-writing. When corresponding with friends he filled, to the full, the larger or smaller sheet which he employed. A few extracts from a mass of correspondence will show his habit of thought and expression.

"To the Rev. WILLIAM M'ALLUM, Sevenoaks.

"*Doncaster, June 12th*, 1806.

"My very much esteemed BROTHER and FRIEND,—

"Your kind favour of May 22nd came to hand a fortnight ago, and it affords me sincere pleasure to hear of the well-being of you and yours. But I must tell you, I fully expected a line from you much sooner, and certainly should have written to know the cause of your silence, had it not been for the sea of trouble through which I have been called to pass since I parted with you. I allude to the death of my

dear father. He was taken ill in January, and died on the 26th. This was a shock which I found it difficult to sustain; but blessed be the name of our God, His grace is all-sufficient. . . . What has a tendency to reconcile my mind more is the consideration of my father's happiness. He was much stirred up in the service of God before his affliction, and died in peace. May we be prepared to follow those who are gone before! Many who sat under your ministry last year are now no more.

"In respect of my situation in Doncaster, I have had a very comfortable, and I hope, on the whole, a very profitable year. I have met with kindness from the people, and have seen some good. Through mercy, we have perfect peace. The work of God is reviving in an extraordinary way at Keighley, Bradford, and Leeds. Six hundred have been brought in at Keighley. At Bradford, the prayer-meetings and preachings are often held in the streets; and the lovefeasts are generally held on the Common. Behold, what hath God wrought! I saw last Saturday night, at a place in our Circuit, what is not very common,—a man in his eightieth year, who has only heard three or four gospel sermons in his life, cut to the heart under the word, and I left him crying for mercy. May Jesus 'ride on till all are subdued, And the universe filled with the glory of God.'

"You ask me if I should like to come into Kent next year. I should like very much to travel with

you and your dear partner, but I cannot answer your question at present *as to next year*. The reason is this: we are both expected to continue another year in Doncaster. Mr. Stamp has not fully made up his mind. If he stops, he expects me to stop also. But this will be left, in the end, to the decision of Conference. . . .

"I am,

"Your affectionate brother in the Gospel,

"W. TOASE."

"To Mr. and Mrs. DOREY, Guernsey.

"*Paris, November 3rd*, 1847.

"MY DEAR MR. AND MRS. DOREY,—

"I believe I am a letter in your debt, and you know how much I hate bills and debts. I shall therefore endeavour to pay you; and then, I hope, you will bring me into debt again. Many a time do I think of your kindness and Christian hospitality, and I do sincerely thank you. I have also to thank you for your continued attention to my dear wife and child. Mrs. Toase's residence in your island is necessary, and will, I hope, improve her health. Thus far it has answered well. Our temporary separation is not very pleasant to us, but we submit to it in order to secure a greater good. We have been upwards of forty years employed for the public, and for the cause of God. We have not made a fortune; indeed we

have expended much of our own little property on both sides; but we have still something left. . . .

"I am thankful to say that my health continues good, and I do my work with pleasure. So long as this is the case, I shall delight to labour on at the command of my Great Master. I love work, and am happy in it. Our cause at Lisieux is promising great things. Hundreds go from our place of worship for want of room. At Calais, the congregations increase under Mr. Guiton. At Caën we are doing well. In Paris the English congregations are as large as the chapel can contain, and the French work is improving. I hope we shall soon have an Institution for our young men. We cannot go on much longer without one. France is not New Zealand, nor Southern nor Western Africa. We must have men of *education* as well as piety. Our cause is fully established in France, and we stand well in public opinion; but we cannot advance as we ought, for want of suitable agents.

"I am invited by the French pastors of Paris to preside at a meeting of the Evangelical Alliance next Monday evening. This is a change, is it not? Mr. Arthur is in Scotland, but is expected home next week. On the 14th of this month I hope to be at Rouen, and on the 21st at Lisieux. Then on the 5th of January we shall have the District Meeting in Paris, and on January 26th at Nîmes. Thus you see, my work is cut out till the end of March. May God help and strengthen me!

"So good Mr. Hope is gone. Well, he is at rest. Will you remember me most kindly to Mrs. Hope, and say how deeply I sympathize with her. Mr. Hope was one of my early friends whom I always esteemed and loved. May we be prepared to meet him!" . . .

"To Mrs. DOREY, Guernsey,

"40, *Grand Rue Boulogne,*

"*September 3rd,* 1853.

"MY DEAR SISTER,

"For some time I have felt a strong desire to write to you. I account for this by the action of my own mind on the circumstances through which I have passed during the last twelve months. It is a year this day since we landed at Boulogne. What have I seen and felt since that day! But God is good, and all is well. In my various reflections about Guernsey my thoughts are carried over a period of forty-six years. I think of Haute-Ville as it *then* was. There were our honoured parents,—my ever dear Margaret,—Rachel, Mary, Sophia, and Thomas. There were, too, our beloved aunt and uncle de Jersey,—all in health, and full of life and happiness. Our dear brother Robarts was also with us, and Haute-Ville was a little Paradise. How changed *now!* Under God, I attribute the peace and happiness that reigned among us to our dear father and mother. They had good common sense, and deep, unaffected piety.

They were free from *selfishness*, and were truly noble-minded. I have reason to bless the day that I became acquainted with the family, for I have since had as much happiness as generally falls to the lot of mortals. Our dear father was a man of mild temper and even disposition, and you never saw him change. He had his trials and losses, but you never heard him complain, or utter an unkind word towards those that wronged him. *He was a Christian.* Yes! I think of Haute-Ville in 1807, and following years; and while I sigh over the past, I hope for the future. *The future!* Well, we shall meet in heaven, but only through the blood of the Lamb. I think of Guernsey every day, but I cannot think of it as I once did. Do not mistake me; I have no wrong feelings towards any one there. When I left Paris, I went to Guernsey with high expectations, and resolved by the grace of God to make myself useful. But I soon discovered that my calculations were wrong. A family may live comfortably there if they have nothing to do with public affairs. I now look back over a period of thirty-five years, and remember the sufferings I experienced from many who made a bold profession of religion. Yes! you know what I suffered from *the tongues*, *the pens*, and *the actions* of some now no more. But I do not complain, for it did me good. . . . Pardon all this, my dear sister, for I had no intention of writing thus when I took up my pen. We are going to heaven, and I hope my last feelings and last words on earth will

be those of our dear sister, and of my dear Margaret, 'I am going to Jesus.' Yes! I hope so, and even feel it. Will not our dear friends come to meet us when we arrive? Yes! You will be glad to hear that our work prospers here. I began with about 150 hearers; we are now about 400, highly respectable persons, who 'receive the word with gladness.' I never was more happy in my work. On the 24th of August, I preached three times to my old friends in Paris. I had a good time among them, and I shall probably visit them soon again. Paris is much changed.

"We expect Mr. Rigg here for our Missionary Sermons and Meeting, on the last Sunday and Monday of this month. We have been very busy repairing our organ, and are ready to open it next Sunday.

"Your dear sister's tomb is now completed, and is very neat. We often visit it, and find a subject for meditation. We expect the Emperor here next Monday or Tuesday. The town is very full. We have about 7,000 English at present, and they are coming at the rate of 300 a-day. Well; the world passeth away. Your new ministers will no doubt be very popular while they are strange and fresh. But then later, *what?* They are good men however, and ought to be popular for at least three years. May God bless your cause, and bless you! Pardon this poor letter. I have written just as things came to mind, without previous thought."

"To the Same.

"*Boulogne, October 21st*, 1853.

"MY DEAR SISTER,—

"For so you are, and so I shall always be most happy to call you. We are now separated by sea and land, and there is not much prospect of renewed personal intercourse in this world. We can, however, converse in this way at pleasure. I may repeat what I said in a former letter, that Haute-Ville, as it once was, will always be dear to my heart. Father, mother, aunt, Rachel, and above all, my ever dear Margaret,—all are now gone; but I think they are near us, and love us still. Every day, and almost every hour, I am with your dear sister, and I please myself with the thought that she sees me, and perhaps is a ministering spirit to me, who am yet in the wilderness. Is there not Scripture to bear us out in this view of the subject? I think there is. Well; a very little time will explain all, for we shall 'know even as also we are known.'

"I have just been selecting my texts for next Sunday, viz., Job xxvi. 14, and Isaiah xl. 6—8. These subjects accord with my views and experience. But to do them justice, they require much study and much prayer. Study and prayer must be united, or we cannot rightly explain and apply the Word of God. It is a fearful thing to go into the pulpit unprepared. Lord, help me! An author whom I am now reading, says with truth, 'We live in a time when there is a great deal of busy working in the cause of God, when

the energies of God's people are greatly tried; but there is danger from that very activity. Nothing can compensate for secret transactions with God.' How true is this! We may hurry to churches and chapels, hear sermons, meet friends, visit the sick, and yet neglect our own souls. If we would go to work with our machinery well prepared, it must often be anointed with fresh oil in our own closets. This, by God's help, I endeavour to do. We live in extraordinary times: great events are coming upon us, and they are coming *fast*. What is the world? What is a little money? The 'love of' it 'is the root of all evil;' and this is the besetting sin of the age. Men load themselves with clay, die, and go to the grave; and then how often is what they gathered scattered to the winds of heaven. It is enough for the disciple that he be as the Master; and having food and raiment let us therewith be content. The great secret of spiritual prosperity is personal communion with God, abstaining from all unprofitable conversation, and driving from us all reporters of evil news; yes, driving them from us as we would drive away the plague. Such are the pests of society, and they ruin the work of God. Lord, deliver us from all sin!

"Most of my Guernsey correspondents mention the prosperity of the cause at Ebenezer. In this I greatly rejoice. But before the work can be *firm* and *durable*, there must be a *deep* foundation of grace in the hearts of the people. Nothing else can secure a state of

permanent prosperity. We must learn to sacrifice our own will for the good of others, to think them better than ourselves, and to be kind and tender-hearted for the Lord's sake. May God, in mercy, help me!" . . .

"To Mr. DOREY, Guernsey.

"*Boulogne, December 14th*, 1855.

"I THANK you very much for your kind letter, and I hasten to answer it. I have thought much of you lately, and of the good cause of God among you. Guernsey will always be dear to my recollection, for there I obtained the best of wives—a woman among a thousand; there also I spent nine of the best years of my life in full work; and there I suffered more than I ever did in all the Circuits together, where I have been stationed. These are all strong reasons why I should have an ardent affection for what was once called the 'Holy Island.' You know that I always felt a lively interest in the French work. Indeed, I never knew any difference between the French and the English; for I considered both the same cause,—the cause of God.

"The death of Mr. Renier affected me much. I know the difficulties in which it has placed you, and feel for you. The system wants *new blood*. The only thing, under God, that has saved your cause from utter ruin, has been a good degree of simple piety in

your French members. But Dr. Clarke was right in saying, 'The time is come when simple piety *alone* cannot do much in extending the work of God in the world.' My conviction is, that unless you can *attain* and *keep up* a vigorous French ministry, the English language will supersede the French throughout the island. The young people will not be satisfied with the present state of things. Often they send to say to me, '*Nous avons besoin de pain, et c'est toujours la même chose.*' Well, but what can be done? You look to France as your only resource, and where else can you look? But even there, I fear, you will have difficulty. When I left Paris, there were, I think, twenty-four regular ministers; now, I find, there are fifteen; the rest, making twenty-five in all, are assistants. So that there is not much in France to select from. It is a remarkable thing that you have not some suitable young men in the Islands who might go to Richmond for a year or two. Depend upon it, this is needful.

"I expect to see Mr. Lucas at our Annual Tea-Meeting on Thursday the 27th inst., when I shall converse with him on the subject you mention. I hear there is an idea of joining the French cause in the Islands to the French Conference. This is a grave subject, and requires most serious consideration. In England, many Circuits are beginning to turn their attention to Supernumeraries; and among these, are many excellent men who can do *half-work;* but in

the Islands a Supernumerary is at a discount; the very name is enough to sink him.

"I am happy to say that my health continues good, so that I have never once been out of the same pulpit for upwards of three years, except when I have spent a few days in England, or a stranger has been passing through Boulogne. I am happy in my own soul, and happy in my work. The people are as kind as ever, and my congregation better from year to year. To God alone be all the praise. It is a great comfort to labour amongst a kind and intelligent people." . . .

"To the Same.

"*Boulogne, August 21st*, 1860.

"HAVING now safely returned from the Conference, I employ a few moments in writing to you. I was very happy at the Conference, and delightfully lodged with my friend, Mr. Lycett, at Highbury Grove. Five ministers were entertained at his house, and I can truly say, it was a Bethel to us all. How religion shines when it acts upon enlightened and well cultivated minds! All evil dispositions are subdued, and we love as brethren.

"You will have an excellent man in Mr. Wedlock. His blindness will aid his popularity, *at least for a time.* The Islanders are fond of changes, nor do I wonder, when I consider your early usages and insular position. Frequent changes in the ministry keep up, in many cases, the congregations; but I

very much doubt whether they nourish and strengthen the Church. It is one thing to awaken sinners and bring them to God; it is another to keep them, and train them in Christian knowledge and the higher region of vital piety. Our Class-meetings are intended to realise this object. . . .

"I must say a few words of myself. I did intend, before the Conference, to retire from my responsible work in the ministry; but as I told you before, a unanimous and earnest petition was sent to the Conference, praying for my return another year, and I consented. I now enter on my ninth year. If I add one year spent in Boulogne before I went to Paris, it is my tenth year in the same pulpit. My congregation is larger than ever; and we have had several conversions since my return, as well as three or four previously. We have one remarkable case. A boy, thirteen years of age, was recently converted, and he prays in our public meetings with all the earnestness, pathos, and power of a man. He is the son of an English officer, a captain in the army.

"We have also a good work among the young. Several ladies are turning to God, and the work is spreading among the higher class of residents. All glory to God! It was a remarkably kind Providence that sent me hither. I never had more attention from the people than now, not even in my more vigorous days; and I feel my heart is as young as ever, and as much engaged in the good work.

But after all, I am nothing. God alone is all in all." . . .

"To the Same.

"*Boulogne, December 23rd*, 1860.

". . . I rejoice in your prosperity. My thoughts go back to 1815, when all was confusion in the Methodist Societies in Guernsey, and when it cost me much to establish order among them. What a change since T. S. built the chapel, and J. F. baptized it 'Gilead!' . . .

"We are approaching times of fear. England must be visited by God. The crying sin of our nation is 'making haste to be rich.' Pride and show are the order of the day. What folly! How seldom do riches go to the third generation! There is, however, a gracious influence among some, but the number is small compared with the population. And then, *emotion* is not *principle.* Emotion may lead to principle. There is among many professors a strong propensity to tale-bearing and mean tittle-tattle. This is destruction of spirituality of mind. For a long time I have resolved to hear no tales, and to tell none. Lord, help me!" . . .

"To the Same.

"*Boulogne, March 21st*, 1861.

". . . I will now say a few words about myself.

I am, thank God, in good health, and never absent from my work. I live and labour among a most affectionate people, and receive every possible attention from them. I am now in the ninth year of my ministry here, and their respect and love appear greater than ever. It is somewhat remarkable that I have never missed a sermon, and but one prayer-meeting, since I came to Boulogne. I read and write several hours daily; otherwise I could not preach to the same people every Sabbath, with comfort to myself and acceptance to them. To God alone be all the praise, Amen!

"But notwithstanding my health and comfort here, I have for some months felt a wish to retire from my responsible position. Sometime ago I informed my friends that such was my desire. All the people, however, very strongly remonstrate. Here the matter rests till Conference. I shall be glad of relief, but I am afraid of being anxious about the too many things. I should like to dwell with you a little while in Guernsey, for I have a strong affection for Haute-Ville, and my connections there. But most of my old friends are gone, and a new people have sprung up of whom I have no knowledge; and I do not care now to make new acquaintances. Haute-Ville, however, will always be dear to me. I know, as you say, that I should find a difference between Guernsey and France, or England; but

'His love possessing, I am blest;
Secure whatever ills may come;
Whether I go to East or West;
With Him I still may be at home.'"

The following is an extract from the latest letter in the compiler's hands.

"To Mr. DOREY.

"*Paris, September 13th*, 1862.

"YOUR good letter was sent to me from Boulogne, for which I thank you very much. I am engaged here till after the 28th inst., when I hope to return home; and then again to come back to Paris for a few days. The beautiful new chapel will be opened on the 17th of October. I am preaching in the old pulpit which I occupied eleven years, and in which I feel myself quite at home. It seems to me as if I had never left Paris. Now I prefer Boulogne; as there, after ten years of labour, I have my most intimate friends, and a congregation much larger than we have here. Things will improve in Paris when we get into the new chapel. We have nothing in Methodism to surpass it for beauty and convenience.

"I have two young ministers who are studying with me at Boulogne, and supplying while I am here. I am much occupied in preaching and looking up old friends, so as to bring them to the dedication of the chapel.

"Now, as to the house:—

"1. I wish it to be sold, and all settled before I die.

"2. I shall not touch a shilling of the proceeds: let them be divided at once among the claimants. I have always thought more of others than of myself, and I shall do so to the end; though I have suffered much in consequence of so doing. I ought to have been in very easy circumstances in my old age, but I am thankful that my wants are supplied, and that heaven is near in view.

"3. I should wish the house to remain in the family, for I have always felt love and respect for every one at Haute-Ville."

APPENDIX.

MR. TOASE possessed several letters of great interest, some of them not previously published, as far as the compiler is aware. The following is a selection :—

I.—From Mr. WESLEY to Mr. JOHN KING.

I.

"*Alnwick, June 1st*, 1786.

"MY DEAR BROTHER,

"I could easily contrive one of these two things: either that you should be stationed near home, or that Ad. Clarke and you should be in the same Circuit. But I do not know how I can contrive both. He and you do well to 'redeem the time'—to improve every hour. Life is short, and a long eternity is at hand.

"I am, your affectionate Brother."

II.

"*Athlone, April 21st*, 1787.

"MY DEAR BROTHER,

"Adam Clarke is doubtless an extraordinary young man, and capable of doing much good. Labour will

shorten his course; and this is very likely to be done by his still preaching too loud or too long, which is a sure way of cutting his own throat. Whatever you write you should warn him of this. It may be he will take advice before it is too late. He may have work enough to do if he adds the Isle of Alderney to those of Guernsey and Jersey."

The remainder of this letter, but misdated as from "Near Bristol," is given in Wesley's Works, Vol. xii., octavo edition, p. 332, No. 327. Dr. Clarke, into whose hands the letter first came, writes as follows to Mr. King:—

"I THINK, my dear brother, I have reason to beg your pardon for the opening of this letter. Had it been the property of *another* I should not have used the freedom; but I presumed on the friendship that subsists between us, and did by my dear brother as I would he should do by me. In pressing the edges with my finger, I could discover my own name as the folds opened a little. I thought it might contain something essential concerning me; and as I feared you would not be here before I returned to the Islands, I made bold to open it. It seems, from its contents, that you have been saying something to Mr. W—— in my favour that I did not deserve. However, it is an evidence of your sincere friendship. May the kind Lord give me what I possess not, and increase

in me that which, in a measure, already subsists! I find Mr. Wesley is willing you should come next year to the Islands, if you please. Were I to abide there, your presence would certainly be a blessing to my soul and body; but is not the sacrifice of *my* health sufficient? Should my kind brother suffer in consequence of his affection for me? I know not what to say. If I stay, I pray God to send Mr. King to labour with me, if it will not be injurious to his well-being. Otherwise, I cannot desire it . . . My soul wishes you all the God of love has to dispense. He has frequently made you an instrument of much good to my spirit. I acknowledge myself your debtor, and pray God to discharge the much I owe you."

III.

"*London, June 18th*, 1788.

"MY DEAR BROTHER,

"My illnesses are seldom long; they rarely last above two or three days.

"Wherever the preachers are truly devoted to God, His Word will surely have free course, and sinners will be converted to Him. But what was the matter with J. P., and upon what cause or pretence did he and his Class leave the Society? Should not you strive to bring them back?

"I am, your affectionate Friend and Brother,

"J. WESLEY."

IV.

"*London, February, 27th,* 1790.

"MY DEAR BROTHER,

"'They could object nothing.' Yes, do not you remember what is written in Ecclesiasticus, 'Who will trust a man that is not married?'* Yet, I should not be at all sorry if all our preachers lay open to the same objection; for, certainly every preacher should be as free as possible from all worldly cares. . . .

"I do not know but you may be in a larger Circuit; but where there is most labour, there is need of most patience. Beware of valuing yourself too highly. 'He that humbleth himself shall be exalted.' In June I hope to be in your Circuit, and to find you swiftly growing 'in grace, and in the knowledge of our Lord Jesus Christ.'

"I am, your affectionate."

II.—From Mr. PAWSON to Mr. KING.

"*Leeds, May 23rd,* 1801.

"MY DEAR BROTHER,

"I am very glad to hear that you are satisfied with your Circuit, that your labours are attended with blessing from the Lord, and, above all, that you are happy in your own soul. It is certainly matter of great thankfulness when we are satisfied that we are where the Lord would have us to be; and that it may be thus with us, it is always well to follow the openings

* Probably a reference to Ecclesiasticus xxxvi. 25, 26.

of Divine Providence, and seriously to consider the advice of our friends. To see that we do not labour in vain, but that the Lord confirms the word of His servants, and renders our poor feeble efforts to build up His Church, is a blessing for which we can never be sufficiently thankful to God. Surely it is no small honour which He puts upon a poor worm, when He makes him an instrument in His hands of saving precious and immortal souls! This will fully appear when the Word of God shall be fulfilled, 'They that be wise,' etc. O, what encouragement is here given to us to labour with all our might!

"But the crowning mercy is, to find our own souls in a happy and prosperous state. I have many times thought very seriously on these affecting words: 'They made me the keeper of the vineyards,' etc. I trust that neither you nor I shall have any just occasion thus painfully to reflect upon ourselves. I am sure it need not be the case; it certainly is not the will of the Lord concerning us. He 'hath pleasure in the prosperity of His servants.' It is well for us to look for the accomplishment of His promises, and we shall find that our strength shall be in proportion to our day. I would always wish that these words of the Psalmist should be the language of my heart: 'I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only.'

"Living in this spirit, we shall one day sing with Deborah, 'O my soul, thou hast trodden down

strength.' We shall finally conquer. It seems we are in a very particular manner called upon at present to give ourselves to fervent prayer. Many are taking counsel together against us, and would gladly rejoice in our total ruin. But there is no counsel or strength against the Lord. He can, and I trust He will, confound the devices of our enemies, and bring to nothing the purposes of those who are now rising up to deprive us of our privileges. Let us then plead with that gracious God who hath hitherto appeared for us, and who hath defended us from all the powers of earth and hell.

"How strange to think that the Gospel ministers in the Church should be among the foremost to endeavour to stir up the Government against us! May the Lord evermore preserve you and me from a persecuting spirit, and protect and defend us from our persecutors! Amen.

"I am, your affectionate Brother in Christ."

III.—From Mr. MOORE to Mr. TOASE.

I.

"*Liverpool, December 7th*, 1815.

"MY DEAR BROTHER,

"I am very much obliged to you for your kind letter and very acceptable information.

"I have read your letter in our chapels here, and our people have greatly rejoiced at its contents. I

think the seed which you describe at Beuville is of the right kind, and I have no doubt it will produce a great tree. I think France is preparing for the Gospel, and we shall see that the vial has not been poured out in vain. At present it is indeed the day of trouble. After the storms of the Revolution, we cannot expect the great deep to settle all at once; nor do I think it will settle very soon. Perhaps the Lord may permit the new-old Government to be much exercised, that the little flock may be the less noticed. Even the persecution in the South, I trust, shall work for good. The Papists have showed what spirit they are of, and the Government will be not so much in love with them, and will be ashamed openly to patronise them. I am inclined to think it will be the last effort, and that you were directed by the Lord to go over and help them. I trust this will not be the last of your attempts in their favour; and in a little time you will be called, I should think, to go to them altogether. O, what a field! and what an honour to be employed in such a work!

"We have glorious news from the East. Sir Alexander Johnston has written requesting that forty or fifty of our missionaries may be sent without delay. He says they are the only persons that will do. Their zeal and their discipline he highly praises. He has given 500 rix dollars [£37. 10*s.*] towards a church, house, printing-press, etc., and many of the principal men in Ceylon have followed his example. Surely the

fields there are white for the harvests! May the Lord keep our brethren humble, *and true Methodists!*

"We have had a great show in London. The Committee of the British and Foreign School Institution, of which the Duke of Kent is patron, applied for the use of our chapel in City Road for Dr. Collyer to preach in for the benefit of the Institution. It was granted; and on Wednesday in the last week a detachment of the Guards took possession of the gates, ground, etc. The chapel was soon filled, and His Royal Highness, with the Lord Mayor, the Earl of Darnley, several of the nobility and chief ministers took their places,—the seats covered with scarlet cloth. They all joined in the service with every mark of devotion. Mr. Creighton read prayers, and the singing was truly Methodistical, and very good. The Duke was observed to sing with all his might. The hymns selected were, 'Eternal Power, whose high abode,' 'A nation God delights to bless,' and 'Sov'reign of all! whose will ordains.' His Royal Highness afterwards, in the vestry, expressed his delight in our worship and singing. Our preachers were introduced to him, and most kindly received. Have *we* not need also to pray for humility, and to continue *true Methodists?*

"They are going at length to build a new chapel in Queen Street, London West, worthy of the Circuit. It is to cost £7,000. When I last heard, £1,600 was given and £2,900 lent. I shall subscribe ten guineas,

and lend £500, perhaps £600. No place wants a good chapel so much. Do you know any that will give or lend?

"We go on well here. Our people are well-united and much alive. We have not seen Dr. C—— since the Conference. He is settled at his farm ten or twelve miles hence. He preaches, it is said, about once a month, and at Manchester only. Adieu!

"Your very affectionate Brother."

II.

"*Birmingham, December 26th*, 1816.

"I thank you for your very kind letter and inquiries concerning us. Through the mercy of the Lord we got here well, and found every thing very comfortable, nothwithstanding the general distress. This has increased, as might be expected, with the winter; and at present I know not what we should do with the overwhelming want, but for the great exertions made to deliver the poor from its dreadful pressure. Several thousand pounds have been subscribed to supply the manufacturers and their families with soup and bread. We hope the blessing of the Lord will follow this merciful exertion; and that we shall have the tranquillity which was disturbed some time ago in an alarming way.

"I never saw in this place so much attention and constancy in the means of grace. Our congregations

are very large, and our prayer-meetings attended beyond all precedent.

"I do indeed rejoice at your account of the Islands. It was a noble venture in Guernsey to have a chapel as large as that of Lambeth. It was thought by many that even that was too large, and too great a risk; but the Lord has brought them through. Several cases of great embarrassment have been among us, owing to some of our Societies resolving to be as fine as others. Mr. J——, from Tiverton, Devonshire, was here on Wednesday. He is on a begging expedition, for which he has no authority but necessity. He has been at London and Bristol, and has gone on to Manchester.

"The devil, the old liar, I see is not idle amongst you. We are told by an old heathen that to wonder at anything is not wisdom. There is some truth in this; but I can hardly help wondering much that even our own people are so apt to listen to seducers, and some very wretched ones too. Some hear in vain, and we cannot expect that such can have root in themselves. I think you took the right way, not to notice the attempt, but to let it sink or work itself out. The 'deposit' will stand the test. We shall never get above Methodism, either in doctrine or discipline; no more than the Christians of old could get above Pentecost.

"I rejoice that the two precious Societies in France are going on well. I think they are 'the cloud, little

as a human hand.' May they spread and leaven that fine kingdom! . . . .

"I remain, your very affectionate Brother."

III.

"*Birmingham, May 27th*, 1817.

"I am much obliged to you for your kind letter, and the plan which accompanied it. I should have told you so before, but I have been so taken up with my common work—the Missionary and District Meetings, Mrs. Fletcher's Life (the first volume of which is now finished), and my reply to our worthy brother, Dr. Clarke, respecting the Eternal Sonship of the Second Person of the Holy Trinity. All these have so taken up my time and thoughts that I am much indebted to my friends.

"I think you took precisely the right way with our brethren the *Independents*. I am glad, for their own sakes, as well as for the sake of unity and peace, that their word did not stand. We have only to go on, and quietly but firmly maintain our discipline. The Lord and those who love Him will do the rest. 'Warn' the 'unruly,' says the great Apostle,—literally, *those who stand out of the ranks*. That word rejoiced my heart that 'they now begin to see peace.' I trust you and they will see good days together.

"I have received the Magazine, and thank you for it. I should be glad to see one of your Hymn

books. I trust Methodism will appear in all languages.

"I rejoice that the seed is kept alive in France. It is a promising country for the Gospel. That people have had their burning and shining lights—their great men of God; and why not again? Some of the Protestants will, I trust, call to mind the former days, when they endured a great fight of affliction on account of the truth. Alas! they have nothing to fight for now; but they may again stand to arms.

"I have engaged in a most painful fight with my old friend and brother, Clarke. But I really could not hold my peace any longer. His attack on Mr. Wesley, in his comment on Hebrews i., decided me. Yet I hesitated, till our friends Entwisle, Marsden, and Bunting, came down to our Missionary Meeting. I put the MS. into their hands, and they declared I '*must* publish it.' So let it go, in the Lord's name.

"I remain, your very affectionate Brother."

IV.

"*Birmingham, April 8th*, 1818.

"I felt much obliged by your kind letter, which I read to our Monthly Missionary Prayer Meeting. I am glad you have got over your difficulties in the Islands so well, and that your prospects in France are so good. It is a portion of the true leaven, which, I trust, will work its way. We should never forget

what Methodism was; and though it has not Mr. Wesley either to conduct or defend it, and therefore we *may* fear that it neither is nor will be so pure or so forcible as when he acted for the Lord, yet I think there is still much purity and ability remaining. The work is the Lord's, and He will superintend it; and none who are willing to serve Him shall want support or comfort. The priests will cry out; but we may hope not all; some will show a more excellent spirit. At any rate, 'the Lord reigneth.'

"It is, indeed, highly consolatory that we have preachers in our Connexion who are fitted for every department; and I trust the Conference will pay particular attention to the Islands, which should be considered the depôt for France, Canada, St. Domingo, etc.

"I am summoned to London to attend the Annual Missionary Meeting. I hope to hear of much good, and receive much comfort. I am aware of the danger that exists in those popular assemblies. Religion has seldom prospered by popular excitement. Like salt, when exposed to the air, it loses its savour. We should never forget that Satan is the god of this world. I do not go, therefore, without fear. The Metropolis is a dangerous place. But God is there, and can, and will keep His servants; and no man ever intended to serve Him, but He enabled him to do so. I was last week at Madeley and Shrewsbury. In the latter place I met Brothers R. Newton and

Waddy, besides the preachers of the district. An Auxiliary Missionary Society was then formed, the first of the kind there. The collection was upwards of £30, considerably more than was expected. At Madeley I preached in the Cathedral, vulgarly called the Barn, where Mrs. Fletcher was often made the savour of life to many. There is much religion there, and in the parts adjacent. They are Methodists indeed,—simple, devoted, humble, and self-denying. The congregations were very large, and I was much comforted among them.

"In this place we have many pious people: but we have a party-leaven which does much harm. The *good* people have but little courage, and the consequence is the *bold* men are bolder. I am an abhorrence to them, because I walk, and will walk, only by our rules. They can do nothing against me.

"I remain, your very affectionate Brother."

IV.—From Mr. SUTCLIFFE to Mr. KING.

I.

"*Doncaster, February 24th*, 1798.

"MY DEAR BROTHER,

". . . . We are slowly growing in some Societies here, and getting into four new places; but religion has many difficulties to surmount. I hear a little from other Circuits: things, I believe, are pretty good. Our seceders boast what they would do had they preachers. I hope we shall be more quiet, seeing

so many of our most restless members have withdrawn. And should we yet have a greater trial by the descent of the French and Dutch, I hope our people will keep clear of all political parties, and consider the Throne of Grace as their safest retreat. 'Let them which are in Judæa flee to the mountains.' 'They that take the sword shall perish with the sword.' And we shall be safe in taking the counsel of the God of Armies. Only if it were the Divine will, I would rather fall into the hands of the Lord than into the hands of man. I would rather have famine or pestilence than the French. If they come, our extremities are likely to be severe indeed; but I hope they would not continue more than a month. The matter must soon be decided. The enemy must conquer, or perish by hunger or the sword in a few days. See Isaiah, Chapter x.: 'O Assyrian,' etc. These things will be for the trying of our faith.

"I am, with all respect, affectionately yours."

II.

"*Hull, May 15th*, 1800.

"I was glad when I found a letter from you, though I have little time to say much. I do but crawl on in the Circuit; we have some drops of the Spirit, but want the shower. Last night I dreamed that I was dying, probably because I was feverish. 'Well,' said I, 'if I am dying, I feel my soul full of peace and confidence in God.' It seemed a sweet dream; and

I wish I may find death the same. O that I may ever make God my only hope!

"In Nottingham, the Lord is doing wonders; five or six hundred have joined Society in the town and Circuit within the last four months. My information on this head is very correct. They have Miss Barret, and the new chapel is very much crowded. At first she was received with coolness by the gentry; but she soon conciliated their esteem, and remains very popular.

"These things make me ashamed of myself and my poor labours in Hull. However, I hope we are gaining rather than losing ground. The opening of Mr. K.'s chapel has hurt us much less than we feared; yet you may be sure, it has lessened our sphere of usefulness. Five or six young men of good education have lately got their hearts touched, among whom is Mr. Longridge. He was awakened by his own reflections on Good Friday, and yesterday fortnight he was set at liberty. Being connected with two or three serious young men, he will, I hope, stand. They will edify and watch over one another. I saw him about two hours ago, and he still retains his comfort. The clergy have lately borne hard upon us in six or seven publications. A clerical magistrate in Wales has published some Methodistical anecdotes, viz., that we have bread and *wine* at our Lovefeasts, that we blow out the candles, etc., etc. He concludes by recommending the legislature to put a stop to Methodism. A

member for this town affirms that there is a Bill in agitation in the Cabinet to strike at the root ot Dissenters, and the Methodists, as we understood him. But he says he is not at liberty to say what the Bill is. Our cause, however, is in the hands of God. We will not fear what man can do. We hope the Cabinet will drop it. I was reading the 2nd Psalm when I heard of it. Our London friends are not afraid. Mr. Benson is well. His book has been published near a month. I like it, though rather too mild. The whole Connexion, for aught I know, is quiet. The Lord keep us so. Mr. Mather is unable to preach. The Lord be the reward of his very diligent servant, and enable us to tread in his steps. I beg your prayers, and am affectionately yours."

V.—From Mr. GRIFFITH to Mr. TOASE.

I.

"*Leeds, March 6th,* 1815.

"MY DEAR FRIEND,

"A variety of engagements at home and abroad has prevented my writing to you sooner, and acknowledging my obligations for your letters and papers. I am glad you are going to France, and that you will be expected to extend your visit to the south of that interesting country. I hope you will not be limited in your instructions, but be allowed to extend your tour to the Albigenses and Waldenses. God give you

good success! Only favour us with as many letters as you can, and we will raise as much money as we can. . . .

"The Missionary Meeting at Manchester was the best I have yet seen. The preachers were, on Tuesday, Mr. Bunting; on Wednesday, Messrs. Watson and Robert Newton. Dr. Clarke was in the chair. The chapel was well filled, and the collections amounted to £300.

"What glorious news from Ceylon! I dare not, or I would say, O that I were twenty years younger! But I have passed my missionary years, and all I can do now is to aid the Missions by my feeble prayers and exertions at home.

"I hear of nothing new in the Connexion. God preserves the lives of His servants. I have not heard of one death since the Conference, except Dr. Coke's. I am sure that both you and my dear sister Toase will be pleased to hear that I am so strengthened as to be able to preach three times on the Lord's day, in the small places, or twice in the larger ones, besides meeting Classes. What a change since this time last year! Glory be to God!

"With unfeigned and hearty love, I remain unchangeably yours."

II.

"*Leeds, June 1st*, 1815.

"That a letter of yours should remain so long

unanswered by me can only be excused, to my own mind, by the knowledge of my infirmity, and by the number of matters with which I have to do. Somehow I have got entangled with those Missionary Meetings which, together with other engagements, scarcely allow me an hour to converse with a friend.

"I congratulate you and Mrs. Toase on your not having reached France just before the present troubles broke out. Surely God watches over the concerns of His people, and especially of His ministering servants!

"It was well that it was in your heart to carry the Gospel to that wretched people, but the time is not yet. Much blood has been shed by France,—Popish and Infidel France,—and God appears to be about to give her blood to drink. Meanwhile we know who governs the storm directed against her, and have reason to believe that much good to France and to the world will result therefrom. This reconciles my mind to the awful Providence which just now presents itself before me. I wonder at the escape of Paris from fire and sword. Short-sighted creatures! It was a season of mercy to that people; they have not improved it, and judgment seems likely to come upon them to the uttermost.

"Since I last wrote there have been several very interesting Missionary Meetings in this neighbourhood. I have attended a very good meeting in Hull, at which Mr. John Hill, a merchant, presided. The preachers were, on the Tuesday evening, Mr. Robert Newton

and myself,—and on Wednesday evening, Mr. Reece. The Public Meeting was held on Wednesday afternoon, and was well attended. The collections amounted to something over £120. Since then there have been meetings at Pontefract and Otley.

"On Tuesday, May 2nd, Mr. Bunting reached London on his way to attend the very successful meeting at Bristol. My business in town was to apprentice Walter to his brother Rance, at Surgeons' Hall. I had the pleasure of meeting all my dear children in health, fearing God and loving one another.

"You will have seen from the June Magazine that there was a Missionary Meeting in town, at which Mr. Bunting and I assisted. I attended another at Sheffield on the Tuesday after leaving London. It is astonishing how these institutions spread, and yet with what firmness Mr. Moore and his colleagues oppose the having one at Sheffield. They make exertions, however, in a different way, and will no doubt raise a considerable sum of money.

"We held our District Meeting last week, and truly a very blessed one it was. No charge was brought against any brother; and no vote except the balloting for Secretary and Representative was taken from the beginning of the meeting to the end. We began, continued, and ended in peace.

"On Monday, if it please God, Mr. Bunting and I purpose to start for Newark, where we hope to meet Messrs. Watson, Newton, etc., to hold the first Mis-

sionary Meeting in that part of the kingdom. The Nottingham District resolved that there could be no Missionary Meeting in that district on account of their poverty. But the good people and preachers at Newark have determined to make the trial, and the chief men of our neighbourhood are going to help them. I go as a humble appendage. . . .

"With love to Sister Toase, I remain, yours very affectionately."

III.

"*Bristol, October 15th*, 1816.

"I was fully aware, when I so earnestly recommended to the Manchester Conference to appoint you as General Superintendent both of the French and English Societies in the Islands, that the measure was calculated to irritate the rulers of the former, and to expose you to much trouble. I did not wish you to suffer, but I felt persuaded that things would not be placed on a right footing without a struggle; and I was encouraged to believe, as I still am, that you will come off more than conqueror. With respect to the attacks made upon you, it would be improper for me to advise whether you should answer them or not. As I have not seen them, I know not what impression they make. You and your friends upon the spot must be the best judges. Our prayer to God shall not be wanting, that He may direct and support you.

"You will have received the printed account of the venerable Thomas Taylor, and of the marvellous

proposal of Mr. R. M. to found a *Poor House* for Methodist preachers. How gracious is their Master and Lord to call them so soon after they are unable to labour! This is with me an object of hope. I desire not length of days, but power to labour so long as I live; and then to fall asleep, if it please God, without 'the pomp of dying,' when my soul is in its best state. . .

"How gloriously the work of Missions is going forward! Captain Irving, of this city, is sending out in his ships, free of expense, three missionaries and a wife of one of them. Captain Smail of this Circuit would gladly take out another without charge, but to his great mortification he cannot have one. The captains of all these ships promised a few evenings ago, in a Missionary Meeting in the country, to follow the example of the brig *Ratler* (see last *Notices*), to form Missionary Societies on board their vessels. Should such a spirit as this prevail, what a glorious help to the cause of God!

"I am, as ever, your affectionate Brother."

VI.

THE following ten letters from DR. CLARKE are interesting on various accounts. The controversy referred to in No. v., related to those views of the Sonship of Christ which the writer entertained. His mistake lay in straining an analogy, and it happily led to the doctrine being guarded by the Conference, and vindicated by several able theological writers.

I.—To Mr. John King.

"*Trelabe, March 17th*, 1786.

"My dear Brother,

"May the choicest bounty of heaven be the present and eternal portion of your cup, through Jesus Christ the Redeemer! At present I enjoy communion with the Father and the Son, through His witnessing Spirit. I feel much of the power of that sentence, 'God is Love.' Blessed be the name of the Lord, I enjoy a little heaven on earth. I plainly discover that *to be all in earnest* in all things is the only way to glorify God, and to live and die to good purpose; but without a constant watchfulness unto prayer this earnestness cannot be maintained. To follow the Lamb *whithersoever* He goes is certainly the most eminent privilege, as well as the greatest duty of our existence: because he who follows Jesus shall not walk in darkness, but shall have the Light of Life. The more earnestly He is followed, the more light He imparts, and the more spiritual light, the greater the happiness.

"The most amiable characteristic of the life of Christ, I think, is His humility. It is my soul's earnest desire to copy this in my heart, and transcribe it in the whole of my conduct. O how blessed to have Jesus exalted the All in All, and to see ourselves as nothing *but what we are in God!* Then pride, strife, precedency, self-seeking and self-pleasing, are obliterated from the soul, and righteousness, universal righteousness, reigns.

Then shall we be able to suffer long and be kind, and the infirmities of the weak will be rather deplored than insulted. What a blessing it is, my brother, that we are called to experience and preach a doctrine founded on eternal truth, which points out the necessary introduction of the whole mind of Christ. O let us preach it with all our might! 'God is Love:' may we constantly enjoy and inculcate this truth. I believe it to be our duty to give each other all the encouragement we can. This induces me to inform you that your profiting is apparent to all. At Dock you are received with a blessed approbation from all the people. I bless God that I can transmit this intelligence to you. To know that our work is profitable to the people is, I think, essential to the comfort and usefulness of a preacher; but who discovers it in this light? There are plenty to inform us when we do wrong (suppose it is only in their estimate of things); but how few aim at encouraging us by giving information of our profiting or success. How contrary to the Holy Ghost's dealings with the Asiatic churches!

"I think you cannot read too much: it is a grand means of improving our language, clearing our judgment, and facilitating our description of the several subjects we handle. The reading the Bible only may be exceedingly profitable in rectifying our hearts, but not in helping our language: for *this*, Providence has appointed other means. *Desultory* reading is without

profit; it begets a confusion of ideas, which being irregular and unconnected in their impressions, can scarcely ever be reduced to order, and, consequently, cannot be productive of advantage to ourselves or others. I have observed with pleasure lately a symmetry in your preaching, and a facility in your descriptions which, by the grace of God, you have acquired since you came to this Circuit. Blessed be God for it; this is to live to good purpose. The Lord help me to profit in every respect also! Do not forget to pray for me, my brother; I stand in need of every help. Be thou safe in Christ."

II.

"*Trowbridge, August 11th,* 1786.

"Through much mercy I have arrived safe here, at which and Bradford I have spent a few very agreeable days. Still I experience the truth of ὁ Θεος αγαπη εστιν. Glory be to God for ever! Amen. I believe you will find your ensuing year one of much consolation. God will, I trust, own you powerfully among this people. But my emigration seems to forebode many grievous things. As far as I can see, the way is paved with difficulties; and a darkness, impervious to me, hovers over its end. But I am striving to be resigned, and, through Divine aid, I am enabled to practise acquiescence. Pray much for me.

"I set off to day for Bath, on my way to Bristol, in order to take the stage there for Liverpool. I have

taken grass for my horse, and left as many of my things behind here, as I shall have no occasion for at Liverpool. I shall be obliged to come back this way, as it is supposed that Squire Brackenbury will sail from Southampton. I have got no letter from him nor Mr. Mason yet, so that I am left in uncertainty respecting many things. I am told by Mr. Day that Mr. Wesley did not assent to my going to Jersey, and that it was wholly done by Mr. Brackenbury and Dr. Coke. I am enabled, however, to leave it all to God.

III.

"*Guernsey, November 11th*, 1786.

"You will have had an account of my arrival here from Mr. Mason. God in boundless mercy supports me, but I have many trials. 'Tis good for me that I have a God who sympathises with His tried children, and who knows *how* and *when* to deliver those who trust in Him. Glory to His name for ever! He is my sun and shield. What shall I say, my brother? Shall I trouble you with complaints? You love me. Why should I then grieve you by informing you of evils which you may lament, but cannot redress. Yet you would no doubt desire to know something of my circumstances; yet even in this I cannot be explicit.

"First, God 'is my portion, saith my soul:' on Him my spirit hangs, and from Him, glory to His name! I receive support in the time of necessity. He has not left me in a strange land without 'the cloud by day,'

and 'the pillar of fire by night;' and He gives me, notwithstanding the oblique aspects which daily present themselves, to believe that the Divine wisdom will reduce the present chaos into regularity, and will enable me yet to discover that if the present plan was not devised by Him, yet He has the disposal of the whole and every part thereof, and can cause them to co-operate so that *His* end, which is *my* welfare, shall be ultimately secured.

"I cannot help admiring Mr. Mason's sagacity in foreseeing that here I should not have the advantage of Christian conversation. He discerned aright; and now I feel it. O my brother, what have I lost in losing this, only those who once like me enjoyed the benefit, and are now deprived of it, can form a proper estimate. But still I trust that God, out of unbounded goodness, will supply this lack also. My life is very strangely altered from one of the most active to one of the most sedentary estates. . . .

"The English congregation which was almost destroyed is now increased, and I hope there is some good doing. Two are added to the little Class which had only eleven names. I found one of these to be an habitual drunkard, and were I to prune still more closely, I should have indeed but a little flock. The French preacher, Mr. de Queteville, is much devoted to God, and useful among his own people. He preaches real Methodism, and the most of his people are athirst for full redemption. . . .

"In my present exile I lose little time. I rise in general at five, or before, and seldom get to bed till between ten and eleven. The early part of every morning I spend in conversation with some venerable old men, and though our conversation lasts near two hours, and sometimes upwards, yet we speak of nothing but what is *essentially spiritual.* I frequently take counsel with the Rev. Mr. Claude, and am often cheered in my gloomy retreat by the Rev. Mr. Robinson's pointed observations. Never was my chest of books so valuable as now. I have never found Mr. King since I left him. What a reviving in my bondage would it be to see him once more! . . . Pray for me. I do not, I cannot forget you."

IV.

"I received your very welcome epistle, and I earnestly desire to return love for love. . . .

"Concerning Faith, I believe it is as much a person's duty to act Faith as it is for him to watch and pray. But before one can properly believe, the heart must be prepared by a thorough conviction of the necessity of the blessing which it endeavours to believe for. The power to believe certainly comes from God, but the use of that power belongs to the soul. God does not believe in or for us; we must believe for ourselves through that power already communicated. But again, a person may have that power to believe, and not use it; and so, not only may he rest short of

a particular blessing, but be condemned as an unprofitable servant for the non-improvement of a gracious talent. We should watch and pray for more than the ordinary visitations of the Spirit of God, and then by using the power we avail ourselves of those openings, and so enter into rest. So far we can understand, but still there are portions of wisdom in this, and many other things, which we must earnestly ask from God."

v.

"*January 29th*, 1787.

"So far, my brother, from being offended with the free communication of your sentiments, I account myself obliged thereby. Your letter fully shows the light in which you view an opinion which I have embraced as the truth. I am well aware of the justness of your observation, that there is danger of our losing the truth in disputing about it; but a fear thereof may be carried to an extreme, and if suffered to prevail, error should triumph. . . . I know it often happens that when controversy employs the pen, the power of Godliness is little set by. The ideas may be clear while the heart is shut up in darkness; the head full of doctrines, but the heart a stranger to the love of God. Yet this is not the case with either of the disputants in the present instance; neither is it against *wilful* and *obstinate* error that we are fighting. The motive is a sacred jealousy for the honour of our

God, and a love for the precious truths of His Gospel. Genuine truth loves the light, for the light more firmly establishes it in the sincere and simple soul.

"I speak from experience. I cannot receive any sentiment because another says it is just. I cannot be led blindfold, and yet no one can have a greater aversion to idle cavil or useless dispute. But still, as studious of satisfaction rather than loving controversy, I desire to search deeply into the things of God, that in *all* things my soul may be established on a sure and permanent foundation. I know my mind is not formed for much or deep argument; it has not strength sufficient for its intricacies, nor are the powers of my understanding adequate thereto. My apprehension is not quick, neither are my ideas clear enough; and even when they are in their best estate, I feel an inability of expression, so that what I see ever so plainly, I communicate but darkly; and, comparatively speaking, I say nothing when I perceive much.

"When I first mentioned my thoughts to you, nothing was further from my mind than engaging in dispute. But seeing it is so, I am not now sorry either for the occasion or the consequences. I have suffered no loss, but contrariwise, am an abundant gainer, for thereby I have been led to think more deeply. In arguing, I take this for my motto, 'My grace is sufficient for thee,'—sufficient to save from every wrong temper; and even in the midst of disputation to keep the heart in the peace and love of God.

VI.

"*Mont Plaisir, July 10th*, 1787.

"Having returned from a voyage to Jersey, I am favoured with yours of the 25th ult. I most heartily thank God that you are restored to wonted health; may the Lord perfectly establish it, and make it still more productive of greater advantage to His Church, for Christ's sake. Well knowing that you are taught to extract sweet from various bitters, I have no doubt but this affliction has been of profit to your soul. May the kind Lord bring you and me nearer to Himself by whatever measures He sees best, whether adverse or prosperous. My health, I bless God, is abundantly mended. Since I returned to the Islands, I have had frequent opportunities of riding, and this has been of service.

"As to the charitable report of my sickness originating from a *particular cause*, I would only say, He who knows the revilings of men and searches the heart, knows it is a falsity. May He be merciful to them and to me, and give us more of the love that thinketh no evil! Had I fallen sick, it would have been without cause from this quarter. I bless God, my soul has a something naturally,—you may call it pride, obstinacy, or what you please,—that would not permit it to sicken in such matters. You say, you knew nothing of my errand, that of marrying with *speed*. I had as much thought of marrying then as of

transporting myself to the deserts of Arabia. How could you then know as a positive truth *that* which had not even an ideal existence with me. But it is a general case. People realise (by the power of imagination) their own ideas, and then stamp them with the character of *positivity* on others.

"As to what you term my courtship, and the manner of it, it is all known to God, in whose fear this connection was begun, and continues until the present. It stands before Him, and therefore it makes little for or against in what light man views it. 'Nor did my safety lie in profound secrecy.' I did not care if it had been published to all the world, nor was it any desire of *mine* that it should be secret to *you*. It is said, I am faulted for it, that I 'cover all under religion.' All what? Why, the circumstance of a union of a son and a daughter of the Father of Spirits in the bonds of simplicity and purity. Yes, I can, through the grace of God, and have not only covered it with religion, but I place it under it, and weave it through it. You talk about 'taking a woman by force or fraud,' and level it at me. And 'is *this thy* voice, my son David?' My brother, you mistake. I have used neither force nor fraud. In matters of this kind, and those which concern religion, *force* on either side is, in my eye, *the great Devil;* and *fraud*, the essence of his nature. . . .

"From my very soul I am sorry, my brother, that I opened your letter; if past actions could be recalled,

this should be brought back *this moment.* . . . I esteemed you in spiritual things far beyond my natural brother, and my simple spirit foolishly thought you did the like by me. But the mistake is not yet capital. . . . I earnestly pray God that He may keep you 'as the apple of His eye.'"

VII.

"*Manchester, July 7th,* 1792.

"My soul wishes you all peace and joy in the Lord. You have not perhaps heard of the division in Liverpool. It was one of the most serious we ever had,—the whole Society being rent into High Church and Low Church. Of the former, there were about 300; of the latter, about 450. Mr. Taylor, of whose ordination you have doubtless heard, administered the sacrament, baptized, etc., among the Low Church party. With some difficulty we have got both sides prevailed on to promise solemnly to leave their matters to the decision of Conference, and to be contented to let things go against them or not. How it is in your part of the vineyard, I know not; but here there are great jealousies and searching of heart among the preachers. Some are for a formal separation from what is called the Church; others wish to bring in an *Act of Uniformity*, in order to prevent it; while others are for a middle way. I would give and take, and utterly abhor the thought of binding any man's conscience. Therefore, I shall oppose all formal separa-

tions, and all Acts of Uniformity. I believe you are much of my own mind on this point. Dr. C. was a while ago a red-hot dissenter; and now he is a red-hot High Churchman; these turns he has repeatedly taken, and what he will turn to again, God only knows. The ensuing Conference will be an eventful period. The Lord teach our senators wisdom."

VIII.

To Mr. TOASE.

"*London, April 27th*, 1816.

"I hear you have written to me on the subject of your chapel; but your letter having been sent by Mr. Butterworth to the country, while I was on my way to this city, I have not seen it. I hold my District Meeting on the 15th of May, and on the 18th or 19th it will, I hope, be ended. I shall then endeavour to set off for Weymouth, and be with you sometime before the 26th. On the 27th or 28th, if there be any packet, I must set sail for England, and shall scarcely have one day to spend with any of my friends in the Islands. And, indeed, such are the pressures upon me at this time, that nothing but my affection for the people would induce me to visit you. If the above time will not be suitable to you, please to let me know, that I may not be obliged to make any preparations."

IX.

"*Millbrook, May 16th*, 1816.

"The lamented and sudden death of our worthy President, Mr. Barber, will render it impossible for me to get to Guernsey, at the time specified, *if at all.* There is no person in the Connexion, myself excepted, that can take his place. I happen to be the Ex-President, and must post to Bristol and Bath to take his place at different meetings at the conclusion of this month; I have endeavoured to the uttermost of my power to avoid this; but I now feel that I must submit to what this solemn visitation of an inscrutable Providence lays upon me. Mr. Barber was ill but about forty-eight hours, and died on the 28th ult. at four P.M. It is supposed that his disorder was *angina pectoris*, with which my life was so awfully threatened a few years ago. He had just asked me to preside at the Irish Conference in his place, feeling himself then seriously indisposed. I am nearly worn out with incessant fatigue, and what I shall be obliged to go through further, in consequence of our excellent President's death, I know not.

"I had made all my arrangements to go over to you at the time proposed, but I was little apprehensive what the providence of God was about to work. Should we be spared to meet at Conference, we may probably be able to make some other arrangement. In the meantime, do not delay the opening of your chapel; that will do good, as our lives hang on an

extreme uncertainty. I wrote to you from London proposing the 26th. I have not received your answer; but that is now of no importance, as subsequent events have deranged every plan.

"Give my heartiest love to all my excellent friends in the Islands, and assure them that their disappointment is to me a source of no small regret."

X.

"*Pinner, March 9th*, 1832.

"If all my friends are determined to have the collections, they wish me to help them in, in the Spring and the beginning of Summer, they can have little help from me. Now how, for instance, can my Southwark friends, Canterbury friends, Rochester friends, London friends, Stoke-Newington friends, Walsall, Birmingham and Sheffield friends, not to mention several *minor* places, expect me on one of the sabbaths in April! And how can you expect me on Good Friday, when on Easter Sunday I have to preach at ——, hold the Meeting on Monday, get back to —— on Thursday, to preach on Friday morning at ——? On Sabbath morning I preach at, I suppose, Hinde Street, and then I set off in the following week for Sheffield, Liverpool, and Ireland. Now all these labours lie upon me. I must go as far as I can in them, and stop when I can go no further; and then my friends will take the will for the deed."

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